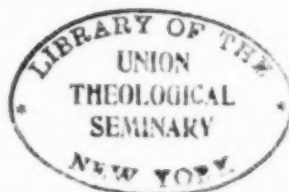


The
**CHRISTIAN
CENTURY**

A Journal of Religion



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Number 21

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

President Coolidge Calls for Dry Nation

PRESIDENT COOLIDGE is reported to be taking a new and more direct interest in prohibition enforcement. He has assured interviewers of his confidence that the nation can really be "dried up." To give weight to his words comes the news of the continuing victories of the American dry navy over the rum fleets off the coast of New York and New Jersey. The dry forces have maintained an effectual blockade against rum row for some time and the prices of bootleg whisky are said to be soaring in New York and elsewhere as a result. Not only in New York but in other states a new morale seems to be evident among enforcement officers. By some this change is attributed to General Andrews, recently appointed assistant secretary of the treasury in charge of prohibition enforcement. It is too early to determine whether General Andrews is really the author of the new efficiency. The political considerations which prompted his appointment are not quite clear. But General Andrews seems to give a good account of himself as he traverses the country to survey the state situations and to coordinate the activities of state and federal enforcement officers. Secretary Mellon has long been suspected of indifference to the problem of prohibition enforcement, and it may be that the appointment of General Andrews is an effort to circumvent the secretary of the treasury and bring the enforcement problem more directly under the supervision of the President, who has never tried to evade it. At any rate the country will watch the President very carefully in the next months to see what becomes of this new effort. It cannot be emphasized too strongly in his own mind or im-

pressed too deeply upon public opinion that official responsibility is ultimately the President's. Recent developments have amply proved that there are no insuperable difficulties to real enforcement of the law if the executive department of our government is really determined that it shall be enforced. The universal confidence which President Coolidge enjoys gives him a unique opportunity decisively to settle the question whether this is a government by the people or by the lawbreakers.

Dean Inge Sails For Home

AFTER LESS THAN A MONTH in the glare of such a spotlight as the American press seldom accords a foreign visitor, Dean W. R. Inge, of St. Paul's cathedral, London, sailed for home on May 9. The dean and his wife returned to England as they came, in the second class. While in this country Dr. Inge delivered the Lyman Beecher lectures on preaching at Yale, and addressed a few audiences in Baltimore and New York. His caustic comment on current issues provided him with a retinue of reporters, much to his discomfort. Just before sailing he suggested to a luncheon group that the only way to solve the difficulties of procedure in which an Anglican clergyman finds himself when called on to marry divorced persons would be to hang the guilty parties in the original proceedings. The report of one newspaper that he had disparaged zionism, and suggested that the Jews rebuild the temple of Solomon in New York, if anywhere, caused Bishop Manning, of that city, enough distress to move him to send the papers a letter in which he declared his belief that the dean must surely have been misquoted. As a final farewell, the press of the east carried flaring advertisements,

addressed "to that distinguished Briton, clergyman, and man of letters, Dean W. R. Inge, a prophet of parts and a man after our own heart." The advertisement quoted one of the dean's remarks, to the effect that he was "surprised that no attempt is made to create (in America) an illusion of conviviality by offering effervescing drinks at meals. Cold water, with which the wild asses quench their thirst, is a dismal beverage for human beings." The dean was promised a drink after his own formula by the writers of the advertisement if he would return to this country in the near future.

Dean Inge's Beecher Lectures at Yale

IT IS NOT TOO MUCH TO SAY that the famous dean's Beecher lectures at Yale were something of a disappointment. The wide publicity with which his coming had been heralded brought an unusually large crowd to hear him. The mood of the listeners was one of expectant curiosity. Not only was this mood disappointed, as no doubt it deserved to be, but the normal academic interest of a goodly portion of his audience was disappointed as well. His addresses betrayed few evidences of that sardonic humor for which the eager reporters were waiting, nor of his prophetic ardour against the evils of modern civilization the hope of which had attracted his clerical hearers. The dean was troubled with a cold and had difficulty with his manuscript so that a portion of his audience was unable to hear him. But it seems that his hearers were inclined to dissatisfaction with the matter as well as the manner of his discourses. They were recondite rather than piquant, but that fact might have commended them to the academic portion of his audience which seemed strangely unmoved by them. It has been suggested that Dean Inge's well-known dislike for our American democracy prompted him to take his task at Yale rather lightly and to underestimate both the dignity of the occasion, which brought him to Yale in the line of a great succession of pulpit masters, and the quality of the work demanded of him. The public appetite found some compensation in the sermons preached in New York on the Sunday before he sailed, in which he dealt with somewhat more concrete and current issues. But taken as a whole, there was no "Veni, vidi, vici" in Dean Inge's brief appearance upon the American stage.

Professor Macintosh Given Double Honor

DISAPPOINTMENT with Dean Inge made the triumph of Professor Douglas Clyde Macintosh in the Nathaniel Taylor lectures the more significant. The Taylor lectures on theology are given annually at Yale concurrently with the Beecher lectures on preaching. Generally they are decidedly subordinate to the latter. This year the situation was reversed, and the Taylor lectures were heard with increasing approval by large audiences. A prophet was, for once, honored in his own country. Reports have it that the audiences became more and more vigorous in expressing their approval with each succeeding lecture, so that the final

appearance of this modest and mild mannered theologian was greeted with an acclaim not frequently accorded professors of theology. The subject of Professor Macintosh's lectures was "The Reasonableness of Christianity." That the students and visitors who heard these addresses were not wrong in their judgment of them is shown by the fact that on May 11 Lake Forest University announced that the manuscript had brought to its author the Bross prize of \$6,000 for the most valuable treatise on religion. Those who are acquainted with the work of Professor Macintosh, particularly with his "Theology as an Empirical Science," have long regarded him as one of America's most creative thinkers in the field of systematic theology. He is one of the first theologians who has appropriated the best fruits of modern realism and empiricism in the interest of apologetics, thus destroying the time-honored alliance between Christian apologetics and philosophical idealism. His apologetical method is essentially a presentation of Christianity as moral optimism which he seeks to prove morally justifiable and empirically verifiable. The publication of his lectures will undoubtedly be awaited with eager interest by all who seek for guidance in interpreting the verities of our faith to the mind of our own generation.

Is the American Mind Intolerant?

THAT SWISS SCHOLAR, Dr. Arnold Wulfers, of Berlin, who recently made a tour of American cities and colleges, has returned to Germany and is in great demand for addresses on his impressions of American conditions. His comments seem to be at once critical and sympathetic. Speaking to a Berlin audience directly after his return, Dr. Wulfers says that he was particularly impressed by what he candidly calls the intolerance of the American mind. He found evidences of this intolerance even among the liberals with whom he largely associated during his stay in America. "Liberal Americans," said he, "have a habit of praising individual Negroes and individual Jews to prove their freedom from race prejudice. But the Jew or Negro who receives their commendation is invariably one who most closely conforms to the American type. It is the fully Americanized immigrant who is regarded as praiseworthy, so that, in their very show of tolerance, Americans unconsciously betray their incapacity for appreciating other than their own standards of excellence." Dr. Wulfers thinks we reveal the same intolerance in our ideals as in our standards of personal character. "Americans," he says, "even those of the liberal school, naively assume that their conceptions of humanity, of Christianity and of democracy are universally valid. They seem totally unconscious of the uniquely American circumstances which have colored their ideals and of the distinctively American atmosphere and soil in which their ethical life is nourished. They are therefore as disconcerting as they are charming in pressing their various panaceas upon their foreign friends. Considering the tremendous power which America is bound to exert in the modern world this unconscious taint

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of intolerance in the American mind must fill the heart of her friends with serious misgivings." There is no use in resenting such criticism as this. It is the part of wisdom as well as of magnanimity to weigh it without pride or hurt. There may be something in it! A scholar and publicist of Dr. Wulfers' sort, finely sensitive and generous, would hardly form such notions of us if there were no grounds at all for them. It is easy for a people as detached and as prosperous as the American people to fall a victim to spiritual pride, translating their sense of comfort and security and prosperity into a sense of superior wisdom and complacent self-righteousness. Dr. Wulfers may be doing us a service in revealing the hood of the Kluxer on the heads of people who imagined themselves wearing the sackcloth and ashes of humility.

Are We to Have An Annual Defense Day?

REPORTS FROM WASHINGTON are to the effect that the war department has laid before the President plans for the conversion of Armistice day into an annual Defense day. It might have been thought that the fiasco of last year had laid Defense day to rest with all other ill-advised schemes for the militarizing of America. But the gentlemen in the Sam Browne belts learn slowly, as the officer who has just ceased to be a general in the air service has been telling us. They are not yet ready to admit that this country will not support an annual goose-step day, and they are ready to let Mr. Coolidge burn his fingers again with that proposal. More than that, they make such a political misfortune almost sure for the President by fastening on November 11 as the day for their mobilizing. If November 11 means anything to tens of millions of living beings it means a loathing of all mobilizing of whatever kind, anywhere and at any time. Surely the President cannot be so insensible to public opinion as to let this proposal go through—America does not need mobilization days or defense days or muster days or any militaristic gestures whatsoever in the present condition of the world. It does not need them and it does not want them. It does not want them and it will not have them. Any attempt to force them through is bound to produce a public reaction with far-reaching political consequences, and that right soon.

Celebrating a Timely Tercentenary

THREE HUNDRED YEARS ago next month a Dutchman escaped from life imprisonment under the Prince of Nassau completed, in Paris, the writing of one of the world's landmark books. The Dutchman was Hugo Grotius; his book, of course, "De Jure Belli et Pacis." With its publication modern international law may be said to have come definitely into being. Certainly there has not been a major international embroilment since 1625 in which the maxims of Grotius have not been quoted. And while there may be points in his

argument which are patently out of date, statesmen are still applying themselves to his rules for neutrality and contraband, and still go back to his exposition of sovereignty for many of their controlling ideas. Grotius' book has had an astonishing influence and an even more astonishing life. It is the latter fact which is likely to impress the participant in the approaching tercentenary, to be celebrated simultaneously in the Hague and in Paris. That a book laying down rules for the conduct of warfare should remain authoritative while the warfare itself evolved from harquebuses to aeroplanes and from caravels to super-submarines is in itself a commentary on the slowness with which humanity moves forward. It seems probable, however, that the reign of Grotius is about over. As the father of international law the great Dutchman—who also showed his greatness in his efforts for religious tolerance—will remain in the gallery of the world's pioneers. But long before another centenary rolls round there will be a new and authoritative codification of international law, from which it is to be hoped that all laws giving legal standing to war are left out. Indeed, it is possible that the writing of this code, long overdue, may be the substantial recognition of the worth of the document that Grotius gave to the world three hundred years ago.

Flags in the Chancel — Which Comes First?

MANY CHURCHES are finding themselves increasingly embarrassed by the questions created by the presence of national flags in their chancels. Placed there in most instances during the war days, these emblems are now felt by some to raise doubts as to ultimate allegiances that had better be avoided. In some American churches an attempt has been made to escape a dilemma by balancing the national flag with an unofficial, but generally recognized, church flag, and by according to the latter the place of honor. This custom having been challenged—probably by fussbudgets of the same type as raised a row over the way the President's box was draped at a recent baseball game—the question was referred to the Americanism commission of the American Legion, which obtained formal action from its executive committee to this effect: "The position of the flag of the United States of America should be the same, namely, on the right of the minister who stands behind the pulpit. Any other flag should be on his left. If these flags should by any means be moved down in the body of the church, say at the end of the first tier of seats, the flag of the United States of America should be on the right of the congregation at the end of the first tier of seats and the church flag should be on the left." As the right is the place of precedence, it looks as though the presence of a church flag, if this decision is observed, will increase rather than diminish the difficulty in which the minister finds himself. Chaplains of the navy make much of the fact that the only time when any flag takes precedence over Old Glory is when divine services are being conducted on board ship at which time the Christian flag is run to the top of the mast. That practice of the navy ought to shake the authority of the American legion

a little. Incidentally it is to be observed that the custom of displacing national flags in churches is not as popular in other nations as in our own.

Booming Religion as a Business Proposition

REVIEWING Frank Crane's recent book, "Why I am a Christian," the Church Times, of London, deals rather mercilessly with our popular American paragrapher as an excellent exponent of "the distinctive American method of booming Christianity as a good business proposition." "Our Lord," says the Church Times, "seems to be, in his view, a glorified American business man. If not, what is the sense of this sentence, 'Jesus is the great Master Artist in the business of getting along.'" The editor takes note of Dr. Crane's former position as a Christian minister and declares that if he represents modernism in America all liberalism in England must, by American standards, be regarded as fundamentalism. While our English contemporary is hardly right in assuming Dr. Crane to be typical of American liberal religion, there is no doubt that he is gladly read by millions of Americans who are probably attracted to him as much by his obvious defects as a teacher of ethics as by his virtues. The religion and the moral idealism nurtured in our churches is probably of a slightly more heroic and less ulterior type than that propagated by religious space-writers in the newspapers, but it can not be denied that even our best American Christianity is continually under the peril of making obvious success the end and the test of the religious life. The heroes of righteousness we adore most are those who get paid for their righteousness every Saturday night. A certain American magazine has increased its circulation to over a million subscribers by exploiting the biography of the man who now has a million because he saved his pennies and worked overtime in his youth. An enthusiastic pulpiteer recently proclaimed Mr. Roger Babson a second Apostle Paul; and Mr. Babson's achievement as every one knows is the re-discovery that godliness is profitable unto all things.

Nothing reveals the weakness of the American conscience for this sort of ethics more strikingly than Mr. Bruce Barton's new book "The Man Nobody Knows." In this book, which is already being widely heralded in press and pulpit, and which in some respects is really an admirable piece of work, Mr. Barton with obvious sincerity and considerable skill undertakes the task of restoring the portrait of Jesus from the effects produced upon it by medieval and puritan caricaturists who, in his opinion, made Jesus appear as either anæmic or unlovely. The Jesus outlined by Mr. Barton's hand is both virile and charming, but the charm and the virility of his character are strangely American and familiar. They are in fact the characteristics of the typical Rotarian go-getter who knows how to work and how to make other people work for him. Jesus, under Mr. Barton's hand, is in fact reduced to moral proportions which make him a kind of sub-

limated Babbitt. We hope this book will not fall into the hands of the editor of the Church Times!

It will be difficult to refute the charges of our European critics that we Americans "boom Christianity as a good business proposition." We can only plead in extenuation that any civilization developed on a soil as rich as ours and offering immediate rewards for the virtues of diligence and thrift is bound to be corrupted by the kind of morality which makes prosperity the final test of righteousness. Yet it must be admitted that the opulence of our continent is not the only root of this weakness. It derives directly from our traditional religious conception as well as from our favored circumstances. To say the least, our Puritanism was poorly equipped to resist the spiritual and moral tendencies which the wealth of America made inevitable. It had long been fretfully anxious about the very virtues which an opulent continent so obviously rewarded. It had insisted on honesty, sobriety, frugality and diligence; and in a land of unlimited opportunity these virtues were quick to reap their reward. So nature and God seemed to conspire together to exalt a certain type of character and morality, and it was difficult to resist such a combination.

Perhaps it may be regarded as the tragedy of our American life that types of religious idealism which first grew to strength among the under-privileged classes of Europe, who could hardly be corrupted by the hope of escaping their poverty into a condition of relative prosperity, should have become the dominant types of religion in a nation whose spiritual life is imperiled by nothing more than by its inordinate prosperity. It is hardly true that puritanism made prosperity the obvious and conscious end of the virtues it recommended; for the highest type of puritanism was quite oblivious of these ulterior ends. Yet Max Weber's thesis, recently presented to Christian Century readers by Reinold Niebuhr, that Protestantism, and more particularly puritanism, sanctified profit-seeking as a religious motive, is not easily disproved. Puritanism never quite escapes the Old Testament inclination to make health and wealth the criteria of the moral life; and the effects of that weakness are easily discerned in our whole American society.

The undisguised enthusiasm of the most opulent classes in America for our puritan President is as interesting an indication of the anachronistic nature of puritan virtue as can be found. Don't envy the rich, Mr. Coolidge declares in effect, but remember that you too can reach their coveted position by diligence and thrift. In a day in which the unlimited opportunity of yesterday is being rapidly restricted, it is hardly necessary to say that such advice is wrong in both of its implications, first, that the rich owe their prosperity to their virtue, and secondly, that the poor can overcome their poverty by overcoming some moral defect, some lack of diligence or frugality. Such ideas are becoming increasingly bad economics in the day in which we live; but it is more important that they never were really good ethics. Insofar as they have dominated our American Christianity our Christianity has simply not been Christian. The gospel of Jesus is not a gospel of obvious success, but of ultimate success through obvious failure, and, it may be added, it is not really a gospel of righteousness, but a gospel of love. To present such a gospel in

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America where every condition of life tempts the righteous man to seek the kingdom not for its own sake but for the sake of the things that will be added unto him, is no easy task.

"A (Dis-) Honest Confession"

WE ARE BORROWING the title, with the addition of one syllable, from the heading of an article in a recent issue of *The Presbyterian*, narrating the confession of faith of two boys who were candidates for admission to a church. Perhaps the reader can best judge which title is the more appropriate if we quote some of the questions and some of the answers made by these two boys, one of whom "was nearly ten and the other nearly twelve years of age":

Why do you wish to make a confession? Because I want everlasting life.

What did you have? I had death.

Where did you get death? I inherited it from Adam.

What is death? Separation from God.

How did Adam get it? He was with God, and then he believed in Satan instead of God, and he immediately became separated from God.

What happened then? He was put out of God's kingdom and became a part of the devil's kingdom, the world. All his children were born in the kingdom of the world, and I was one of them.

What are you now? I am a son of God now through faith. Before that I was the son of the devil.

Will you die? No. Some day I who am a spirit and soul will move out of my body and my body will be dead, but I will immediately be with Christ and God.

Will your body ever be raised? Yes, when Christ appears in the clouds, the elements which make up my body will be called from the earth and will be made incorruptible and will be taken up to meet me, and I will again live in my body with Christ.

Suppose I said that I believed in Christ, but a different one, than he was born of a virgin, or that he shed his blood to save me, or that he raised Lazarus from the dead, or that he had a bodily resurrection. What would you say? I would say that you did not believe in Christ.

[There is evidently a misprint here, perhaps a line omitted, but the meaning is clear—that if one does not believe in the virgin birth and in all the recorded miracles one does not believe in Christ.]

Suppose I said that I believed in Christ, but a different one from what the Bible tells? There is no different kind.

But, suppose that I insist that I believe in Christ? It does not make any difference what you insist, unless you believe the whole Christ told about in the Bible. There is no other.

Who is the ruler of the world? The devil.

Are you sure? Certainly. If God ruled the world, it would not be filled with trouble, sorrow and wickedness of all kinds, ending in death. In the kingdom of God there is joy, happiness and life.

We are not at this moment challenging the system of theology embodied in this statement, though there are some items of it which seem to us to be open to serious objection—such as the propositions that a child before he arrives at the age of faith is a "son of the devil," whereas Jesus said "of such is the kingdom of heaven"; and that "the elements which make up my body will be called up from the earth"; and that the devil is the ruler of the world; and that belief in the virgin birth is essential to faith in Christ. But we are challenging the fundamental honesty of such a statement of faith when made by a child who is "nearly ten years of age." There is scarcely any limit to the formulae that a child may be taught to repeat by memory; and if they are taught by trusted and loved teachers they may be given an emotional connotation quite different from that which accompanied his recitation of the multiplication table.

As there may be instilled into the mind of the Catholic child a sense of awe in connection with altar, incense, images and the person of the priest, so a well drilled Protestant child may acquire a similar (though usually less deep) reverence for certain mysterious phrases which convey but little meaning to him. But to call this reaction a belief of the propositions embodied in those phrases is an abuse of language and—what is worse—an abuse of the child.

The folly of the whole procedure is not lessened, but rather revealed the more clearly, by this question and answer: "Do you understand this? No, but I believe it." The revealing quality of this answer does not lie in the fact that the child asserts a belief in something that he does not fully understand. None of us understands fully the things in which he most deeply believes. Faith must ever transcend the limits of understanding. But it lies in the nature of things that these children are asked to believe without understanding. A child can believe in Jesus—can love him, desire to do the things that would please him, wish to be like him—ignoring, with the blessed loyalty of childhood, all those critical, metaphysical and historical questions which trouble the minds of adult scholars. But what can it mean for a child to say that he believes that he inherited death from Adam, or that the elements of his body will be called from the earth and made incorruptible, or that he was a son of the devil until faith made him a son of God? What can it mean for one who (it is to be hoped) knows little or nothing of the ordinary process of generation to say that he believes that there can be no faith in Christ without acceptance of the virgin birth? It means just one thing, and that is that the poor innocents have been pumped full of phrases which are not only beyond their understanding—no such deadly matter in itself—but which are wholly unrelated to their experience and devoid of any meaning that would not be a caricature of the doctrines intended to be instilled even if they were not (as we think they are) also a caricature of the religion of Jesus.

It is for this reason that we call this a dishonest confession. It is not a confession of faith of the confessants, but a repetition by them of other people's faith. Some day these boys may discover that their innocence has been practiced upon. They will if their intelligence at twenty is comparable to their memories at ten. Then they will "lose their faith"—which was never their faith but the faith of the good elder who taught them what to say when they were examined for church membership—and there will be a doleful lamentation that evolution or destructive criticism or modern science is wrecking the faith of the rising generation. The real trouble will be that some perfectly well meaning person has been contributing to the religious delinquency of minors by drilling them to make a dishonest confession of faith that is not theirs.

Inasmuch as the article referred to begins with an allusion to the unsatisfactory confession of a young lady mentioned by Dr. Fosdick in his farewell sermon in New York, and ends by expressing a willingness to let the reader judge whether he would prefer the statement of these two boys or that of the "intellectual girl," we cannot be less generous. In explaining the reason for the harmony that had existed

in his church in spite of wide theological differences, Dr. Fosdick said:

"Never in all these six years has there been a rift in the lute of our harmony. If you want to know why, let me draw you a picture. A young college graduate came before your board of elders asking to join this church. She said, 'I do not know whether I have any right to join this church.'

"'Why?' said Dr. Alexander.

"'Because I am not sure that I agree with you in theology,' she said. 'I am modern to my finger tips.'

"And I never shall forget Dr. Alexander, so splendidly representing the older generation, as he rose and stood beside this eager member of the new generation. 'Daughter,' he said, 'do you believe in Jesus Christ?'

"'Yes,' she said.

"'And taking him as your personal Saviour and the revelation of your God, do you want to stand with us here for the things he stood for?'

"'Yes,' she said.

"'Then,' said he, 'you belong with our company.'"

Thoughts After the Sermon

IX. Dr. Hough on "Shining Stars of Expectation"

WELL, I have indeed been at church! And I have heard the gospel! It was the eternal Good News interpreted in terms of my own life and time, and with the accompaniment of the music of angels and Christmas bells and singing stars. Dr. Hough's preaching is music to my spirit. It is the music of Brahms, intellectual, yes; but romantic and free, with warmth of imagination, vibrant with tense feeling which never escapes the leash of disciplined intellectual control. I find a thesis in this sermon, a proposition, an argument, an affirmation. But the thesis is no cold objective statement of truth; it quivers with the emotion of its own importance. It awakens thoughts in me, but it also sets tingling the very capillaries of my own feeling and sends me out not merely in possession of a bit or a chunk of fresh knowledge, but with a resolute purpose and an inner sense of cleansing and enduement.

That is what I always wish a minister to do for me. I like to feel that his sermon has a structure of its own, that it is *built up*, that it represents craftsmanship, that the preacher is an artist employing his technique with a sure hand and producing a genuine work of art. I can then give myself to him without fear that I am being taken advantage of, that the emotion of the moment is one of which I shall be ashamed when I have left the church and come again into contact with the stern and stupid realities of the outer world. My emotions are easily played upon. I am a ready victim for any sort of platform passion. When my feelings rise in response to a speaker's touch they rob me of my powers of criticism—my mind moves along with his, charmed by the music of his voice, or swept by the intensity of his passion or overwhelmed by his vehement self-assurance. Afterward, disenchantment often comes. I see that I was caught by a trick, and I am ashamed. But when a sermon is a genuine work of art and I am moved by it, I am not ashamed. Its power abides with me as the

power of a Brahms symphony abides with me, or the power of the Sistine Madonna, or the power of the cathedral at Milan.

That is how Dr. Hough's sermon moves me. Its title is romantic: *Shining Stars of Expectation*. One needs to be on one's guard when the preacher announces a topic like that! It is a theme whereon a pseudo-eloquence would delight to disport itself. And so I read the opening words with the determination not to follow if the preacher soared too high. But he did not soar at all! There were no grandiose words or gestures, no swinging periods. He came right down to close grips with our chronic pessimism. He found the stars not in some far-off sky, but at our feet and in our minds. There was no winging away into a rhetorical infinity. Rather, the preacher brought the sky down to earth and pointed out the unobserved stars that shine in our very physical, mental and workaday world.

Such a combination of rich thought and glowing passion I rarely find nowadays in sermons. Most preachers treat the sermon in a perfunctory spirit as merely one of a number of not too important ministerial duties. Or it is directed so patently toward the achievement of some institutional or pecuniary end that the hearer discounts it, just as he discounts all special pleading. Most preachers that I hear show no signs of having put into their sermon the slightest bit of creative agony. Their sermon is a hurriedly extemporized rearrangement of thoughts formulated long ago, but no fresh thinking has gone into it. And if one finds a preacher who has actually worked like a true artist at the unescapable drudgery of creative construction, too often this preacher's sermon falls still-born from his lips because the passionless manner of its utterance kindles no feeling in his hearers. It is like hanging a picture in a dark corner of the gallery. A picture is entitled to a good light. So a sermon is entitled to a presentation thrilling with the importance of its mighty theme.

Dr. Hough is the sort of preacher who does not consider his sermon completed until it is delivered! There is spark and heat in his words. I rise from the reading of his sermon with the sense that he believed the things he was saying were profoundly and importantly true, and that the most important thing in the world was for me to believe them true! He spoke with heat, as well as with light. Like John he was a burning as well as a shining light. He was not just delivering himself of an idea; he was dead in earnest in getting that idea home to me. I liked to watch the intellectual persistence with which he traced his truth down into the obscure recesses of industry and social relations and our modern mechanistic habits of living. It was as if he went probing about in the dirt to find a star! And he found one here, and here, and here—right where my listless feet had often trod upon them!

Here is a preacher, I said to myself, whose mind is aflame. Others who know him better than I—in the daily round of parish service, or in the intimacies of friendship, may speak for his heart, may say whether it is a warm and tender heart of sympathy and kindness—as I know it must be—but having read this single sermon I am competent to speak of his mind. It is a mind that burns and sets other minds aflame with the love of truth and the joy of its possession.

THE LISTENER.

The Universal Language

A Parable of Safed the Sage

I AND Keturah journeyed in lands afar, yea, we took the wings of the morning, and dwelt in the uttermost parts of the sea. And everywhere we were greeted with kindness. And everywhere Little Children gathered beside the Highway when the Americans rode by, and they waved unto us, and they smiled at us. And I waved back at every one of them.

And I said, Keturah, I have selected at least one little girl in every land that we have visited, and have claimed her as mine own.

And Keturah said, She hath recognized thee.

And it was even so. For they all waved to me, and I waved unto them.

For I and Little Children we get on well together.

And sometimes when I see how sweet and lovely Children are, I wonder where the commonplace Grown Folk have come from.

And we were in Japan, and the little girls were in groups along the way, and they waved unto me, and I said unto them one word, which one word in their language I know, and it is Ohayo, which one of my fellow travelers sought to speak when he would say Good Morning, and he forgot which State it was whose name he should utter, and he said, New York. But I forgot not, and I said Ohayo, and they all said it back unto me whether it was morning or noon or night.

But this did not get us far, in the matter of a Vocabulary, though it did all that was necessary.

And I said unto Keturah, We have heard many strange languages, and of some of them I knew one word, and of some it may be not so much. But everywhere I have understood and been understood.

And Keturah said, The children have understood thee.

And I said, Keturah, It will be a good day for the human race when the folly of Babel is repented of and all the earth shall become one language. But meantime there is something which approacheth that desired end, and that is the Laughter of Children.

VERSE

If Christ Came Back!

JESUS! If you came back,
And once again stood up to preach
With all your passionate restraint—
Just talked to us as if we'd lost the way,
And reasoned with us of our heritage
As children of a loving God;—
If you did this with earnest calm,
And did not shout,
Nor stomp the floor,
Nor pound the desk,
Nor wave your arms,
Some folks would say you were not spiritual,
Nor fully sanctified—
Too bad the second blessing had not come!—
And they would turn you down,
And hurry to their Pentecostal hall,
And pray for your conversion!

HARRY PRESSFIELD.

Poets

TO ALL who tread the ways of earth
The cares of life belong,—
To those who faint with weariness
And those whose hearts are strong.
And some there are who yield with grace,
While others curse the wrong,—
And those who bear the gravest loads
Are taught the cry of song!

Immortality

THE laws of Babylonia's king
Are lost in desert sand,
But who can still the songs that cheered
His captive Hebrew band!

THOMAS CURTIS CLARK.

Providence

SET in Fortune's silken lap,
Granted every boon,
Life was worth a finger's snap,—
Vacant as the moon.

Fate dislodged him from his nest;
Sank all wealth unwon;
Life became a thrilling quest,—
Precious as the sun.

G. D. YOAKUM.

The New Robe

MOB—Take off his robe! Tear it off!
Heretic—Let me keep it. I love it.
Mob—Tear it off!
Heretic—Oh, let me keep it. It makes me feel the glory of the past.
Mob—He doesn't belong to us. Tear off the robe!
Heretic—Gently, please. You are tearing at my heart.
Mob—Tear away! Drive him out naked.
Heretic—No; not naked. But I love the old robe.
Mob—Tear away!—There it goes.—Ah!
Heretic—Not naked.
Some—He has a new robe.
Others—He had it under the old.
Some—A robe of white.
Others—Where did you get it, heretic?
Heretic—It grew.
Some—Tear it off! Let the fool go naked.
Others—We cannot tear it off. It is his own; part of himself.

ARTHUR B. RHINOW.

The Era of the Spirit

By Reginald J. Campbell

SOME YEARS AGO I listened to an address from a distinguished scholar and divine, in which the speaker said that the eighteenth century might be accurately characterized as the century of God the Father, the nineteenth was as unquestionably the century of God the Son, and there were many signs that the twentieth would prove to be the century of God the Holy Spirit. This generalization struck me as true, though it has been made more than once in Christian history before. As far back as the second century, for example, it was made by Tertullian and others who spoke of the three dispensations; the Old Testament being that of God the Father, the New that of God the Son, and that they themselves were living in that of the Holy Spirit. Exactly the same claim was made by some mystical and reforming movements of the middle ages, from the fourteenth century onwards—the Beghards, the Albigenses, the Waldensians, the Friends of God, and so on. But I think it is specially true of the eighteenth and nineteenth centuries as compared with that in which we are living now.

The eighteenth century was the period when deism flourished, and the principle of deism was that the transcendent God, the being who had fashioned the universe and subjected it to the dominion of certain laws, then retired outside, as it were, to watch it go: he might interfere with it from time to time, but on the whole, according to the deists, he left the world pretty much to itself. From this standpoint God is regarded mainly as the great First Cause, the Source of all existence, the almighty Artificer of things as they are; in a word, the Creator and Father. If one were to criticise this view one might say that its great defect was that it was too cold and bare a conception of the nature and attributes of God. It represented him as too far off, too remote from human concerns; it put a virtually impassable gulf between him and needy, sinful humankind.

CHANGED EMPHASIS

But with the nineteenth century we get a change of emphasis. The dominant question in the religious world throughout the nineteenth century, a question which is still being agitated, was that of the historicity of our Lord: what he was like, what he really said, and how far the Christian church in its traditional theology has portrayed him rightly or misrepresented him. There was a widespread feeling at that time that the Jesus of Galilean days had been almost hidden out of sight altogether by creeds and institutions, and that the best thing that could be done for our moral and religious life would be to get right back to himself and let him make his own personal impression upon us anew. There was a great hunger for Jesus, the pure, human, living Jesus, as a reaction from the austere, inaccessible deity of eighteenth century speculation. There were more Lives of Jesus written in the nineteenth century than in all the other centuries put together, beginning with Strauss and continuing with Renan, Seeley's "Ecce Homo" and a host of

others. The process is not even yet complete. Nor has New Testament scholarship yet finished with the subject. But I venture to think it is fair to say that as a result of this movement the religious value of Jesus as a living person has been reaccentuated. He has been made more real to us despite the fact that in a certain sense his personality has been shown to be more mysterious than ever. He is no longer merely the second person in the trinity, a sort of divine official, a theological symbol; he is a real living being, dear and intimate to the Christian consciousness. The world cannot stop thinking about him. That any fundamental moral or religious issue should be adequately considered apart from him is absolutely inconceivable.

REDISCOVERY

But now we seem to be entering upon a further development of governing religious ideas. Today we are hearing far more than we used to hear of the importance of living one's life in union with the operation of the Holy Spirit. I do not believe that this development is unconnected with the one we have just been discussing. If the twentieth century is to be the century of the Spirit, it is certain that it will be the century of the practical recognition of the fact that the Spirit proceedeth from the Father and the Son. In the Christianity of the past there has always been a tendency for the third person in the trinity, if I may employ that expression for a moment, to disappear into a vague influence or to be ignored altogether. Few persons could truly say that they know the Holy Spirit in the same personal vivid way that they know Jesus, or are able to realize him as distinctly and definitely as they realize the being of God the Father. For though it be impossible to form a completely satisfying conception of God, though we are compelled to think of him in more or less inadequate images and symbols, yet the idea of God is real to us, just as the idea of Christ is real to us. But it is not equally so with the Holy Spirit. People are apt to think of the Spirit as impersonal rather than personal; as an outflow of divine life and power, but not as a conscious active entity in himself; and within Christian circles what we may call the practical value of reliance upon the guidance of the Holy Spirit has never been more than partially and fitfully asserted.

All over the world see what is happening now. The potency of the eternal Spirit, under various names, the Spirit of light and love and joy and power, is being rediscovered, and multitudes are availing themselves of it, particularly since the war. This is being done to a large extent outside the regular recognized Christian channels, and by agencies which form no part of the ordinary Christian institutions. For instance, some of the societies that thus spring up have had to show the Christian church the way in which to use her latent gifts. It is no exaggeration to say that Christian Science, New Thought, faith healing, auto-suggestion and similar cults of the time are every one of them due to the unquenchable longing of men and

A sermon preached in Westminster Abbey on a recent Sunday.

women in this busy, restless, sorrow-stricken age of ours for a life of immediate dependence on the divine Spirit, a life so lived in the power of the Spirit as to attain to mastery over human ills. It has its perils we know, often grave and serious perils, but it has been found that this method actually works; it produces results, and often very marvelous results too. It is no use denying that things happen: sad people become filled with joy, joy that does not pass away; the hopeless and wretched are supplied with new confidence, a bright and cheerful outlook; the sick are healed; untoward circumstances are overcome or disappear; failure is turned into success; discordant conditions become harmonious; love, fellowship, and mutual service take the place of hatred, envy, and ill-will.

These are gains which are accruing in our midst every day from the exercise of a quiet and persistent faith in the might of the indwelling, all-pervading Spirit of the living God; and I ask you, is it not strange that the church should have had to be taught this from outside, or by agencies which have nothing to do with accustomed Christian institutions? The same Spirit has been here all the time, but it has been largely left to others than us, the appointed teachers and leaders of the church, to show us what it could do. In no century up to the present, I repeat, has this demonstration of the life-giving power of the Spirit of God been so abundantly manifest and so widely recognized as in our time, with all its drawbacks and all its disillusionments.

A NEW DISPENSATION

We are living today at the beginning of what may prove to be almost a new dispensation of the Spirit and we are only just beginning to see what it is. As the editor of *The Spectator* said in a profoundly suggestive article the other day, the twentieth century may quite conceivably witness the greatest revival of spiritual religion that the world has seen since the first Christian pentecost; and all the more so because the twentieth century so far has been grimly characterized by a soulless materialism and its outcome in bloody strife. When our blessed Lord came to the world he showed to all who would listen the source of spiritual life and power. He revealed that whereby holy and righteous men had always been living, whether they knew it or not; and he showed too that this power was limitless and could be drawn upon to any extent for human needs. "God giveth not the Spirit by measure." Jesus lived by it himself, and when he went away he promised to shed it forth abundantly upon all those who asked for it in his mighty name. The blessing is ours to be claimed.

But I am not desirous to confine this available spiritual resource to securing benefits for the natural man, which is what is too often done; it is not its most important, nor its essential manifestation. One of the chief dangers attending its use, in the ways that I have illustrated, up to the present and apart from the ordinances of the church of Christ, is that it is made to minister to selfish, mundane desires. A grave evil indeed. But let us rejoice to note that it operates in the changing of dispositions, too, and even of environment, as a concomitant thereof, in matters of every-day, practical concern. Indeed, there is nothing impossible to it. Is not this the genuine New Testament

atmosphere? and is it not equally plain to be seen that the ordinary atmosphere of the church is not quite the New Testament atmosphere? As a rule, we do not dare to expect the same marvelous manifestations of the power of God that accompanied apostolic preaching. We take for granted that these were somehow entirely exceptional, never to be repeated, that we need not look for them; and the result is that we have greatly impoverished our spiritual life.

A PRESENT HELP

But again I say, look at what is happening now. In not a few instances of late one has heard of people, who never seemed to get much good from the ordinary exercises of public worship, who were always gloomy and sad, always looking out for the worst, who never made much progress in spiritual things, were always afraid of something or other, and were not specially amiable or charitable, suddenly being entirely changed. They become brave, cheerful, confident, lovable, gentle and gracious in speech and manner, willing and ready to serve others, and full of buoyancy and goodwill in the discharge of their duties. What has made the difference? Only that they have become convinced that the Spirit of God is not merely a theological phrase but an ever-present help.

I have one of these people in mind at the moment of speaking: a man of high character but until lately of somewhat somber temperament, never very hopeful about anything, and never very effective or useful in the world either. Now he has been revolutionized; I will not tell you how it happened, that does not matter; but he came to realize through someone else's experience and example that the Spirit of God is ever waiting, as he puts it, for opportunity to find entrance to the soul that needs him, but only so as he throws the soul open by what is called faith; for faith is only a right attitude towards God. It is holding out one's hands expectantly, as it were, and taking from the Almighty One what he is waiting to bestow. As Dr. Jacks states in the *Hibbert Journal*, we have been employing our time for generations past in exploiting the resources of nature, and in that respect have done almost incredible things, but there are treasures waiting in the human heart, treasures to be revealed from the human soul, that far, far exceed anything that yet has been revealed to man.

PENTECOST AGAIN

And the marvelous thing is that not only is the man of whom I have just spoken changed in himself but his environment has changed, too. Doors have opened before him, as they will before men of faith; barriers have fallen down; evils have disappeared from his path; enhanced and elevated life and joy are his. I hope you will not understand me to say—I am too old a preacher for that—that he will never have to suffer any more. That is not God's way with us in this world. There is no facile or superficial optimism about it, but I do say that there is all the difference possible between the suffering that is informed by despair, the sorrow of this world which worketh death; and the suffering which the soul knows to be only a gateway to fuller blessing and grander opportunity in fellowship with our risen and exalted Lord.

For this wonderful spirit of love and power, be it remembered, can never be dissociated from the experience of

Christ or from the Father whom Christ has revealed. He who was and is the Father's Word to us has showed forth this which we now see and hear. Was that amazing power which descended upon the infant Christian church at pentecost, and is with us still in inexhaustible abundance, a new thing in the world, a thing which has never been heard before? Yes, and no. There must be a sense in which it was a special gift, a new beginning, the imparting of supernatural life; but no one would deny that the Old Testament prophets and saints had already known something of it. We are in God and God in us, but until God was manifest in the flesh we did not, we could not know, the grandeur and the greatness of our spiritual heritage. Bishop Gore says in the third book of his recent trilogy, "Belief in the Holy Spirit," that life in the Spirit was not to the apostolic church a life of special occasions only, but of the whole life lived under a new impulse and in a new power; and this, he adds, was what gave to the early church, to Christian life, its peculiar characteristic of joy, which it has not kept.

The archdeacon of Westminster, Dr. Charles, in a sermon preached from this pulpit not long ago, pointed out: "While the earthly objects to which a man devotes himself must more and more with the advance of age fail to awaken a response in the human heart, the ever-growing revelation of God's Spirit in the soul of man is a spring of life and energy, unborn of circumstance, independent of conditions, and transcending understanding; and with every stage in the process of physical decay achieving a further stage in the process of spiritual growth and joy." Wise and weighty words. Do not let us forget that this is our privilege now. All belongs to us, all; there is no one of whom it might not be true. Let us live in the Spirit, and not in the lusts of the flesh. "God giveth not the Spirit by measure." There is no bound to the blessing which may be ours in the communion of the Holy Spirit. For "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. . . . If we live in the Spirit, let us also walk in the Spirit."

Can I Be a Presbyterian Minister?

By Thomas McCamant

WHEN I WAS CONSIDERING the problem of life work in one of my early college years, an intelligent Christian layman advised against the ministry on the ground that loyalty to my ordination vows would be apt to involve me in intellectual dishonesty if my views changed in middle life, as they would be apt to do. I discounted this danger and decided to enter the ministry.

Now, after the passing of several years I stand almost ready to take up my work as a minister in the Presbyterian church. But in this position I am confronted by the ordination vows of the church which loom up before me with more and more prominence as an obstacle in my path. The problem of intellectual honesty confronts me, not in middle life, but at the very outset of my work. Over and over again I have repeated to myself the two vows to which I know I shall have to respond, wondering whether I can ever answer them with a sincere and honest, "I do":

"Do you believe the scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice?"

"Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?"

This problem is not merely personal with me, but one which is profoundly affecting the church as a whole. Within the past year the Presbyterian church invited into its membership and ministry one of the outstanding preachers of the country, a man whose books have been helpful to thousands of earnest Christians, and he declined the invitation on the sole ground of these ordination vows, saying that "creedal subscription to ancient confessions of faith is a practice dangerous to the welfare of the church; and to the integrity of the individual conscience." That a voice of such power is lost to the church by a simple

formula of ordination is a fact of no small significance. The fact that such a formula keeps out of the ministry of the church one who has so abundantly demonstrated his power to bring men into the Christian life brings its value into serious question.

Nor is Dr. Fosdick's a unique case. Everywhere through the country are to be found young theological students and others of earnest purpose and sincere Christian faith who are kept out of the Presbyterian ministry by these vows. The first national conference of Presbyterian students, representing more than forty colleges, universities, and seminaries, recently met at Ann Arbor, Michigan, unanimously resolved that Presbyterian elders and ministers be no longer required to subscribe to the Westminster confession. How many of these students will be kept out of the ministry by the present ordination vows is something of a question. That it is a serious problem for all of them who look forward to the ministry is certain.

THE MINISTER'S VOWS

It is doubtless an evil that men are kept out of the Presbyterian ministry by these vows. But one wonders whether the acceptance of them does not involve an even greater evil. The Westminster confession is not a brief summary of the essential elements of the Christian faith. It is a whole system of theology to which we—candidates for the position of minister or ruling elder—are required to assent, as the system to be found in the Scriptures. Science, philosophy and biblical criticism have progressed to such an extent since the confession was written that few even of the conservative wing of the church find in it the system of doctrine taught in the Scriptures, if indeed (they think) there is any such single system. Some of those who take this vow have done scarcely any thinking on theological

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matters and to these it probably does no harm, although it just as surely does no good. Others have thought on theological matters and come to an admiration of the general system of doctrine in the confession, while differing from it radically in certain other respects. These rejoice in the fact that the church possesses such a document as its standard, but give personal subscription to it only with certain misgivings. Still others see the historic place of the confession, honor it for the service that it rendered in its day, and still admire many of its principles, but feel that the present day demands a theology which answers more directly to its own needs than that ancient document. We—for to this number I belong—recognize that thought forms must change from age to age, and so are not surprised that the Westminster confession does not satisfy the requirements of our personal or even biblical theology. To us subscription is a most distasteful necessity and is likely to involve real dishonesty or, at best, insincerity.

We young men who look forward to ordination are mindful that it is a solemn ceremony. We wish that it might be an occasion of deep consecration to the great task which we look forward to. There are some questions that might be asked us that would send us out in such a spirit of consecration. As an example of the kind of thing I mean, take the following:

"Do you mean to be worthy of your Lord, Jesus Christ, of his teachings, his life, and his cross?"

"Is it your purpose to lead men into love of God and of their fellowmen?"

"Are you ready to strive with all your power, whatever the cost may be, to bring the reign of God on earth?"

To such vows as these that of God in us would respond and we would go out into our work with a spirit of devotion that might mean great things. But to make any subscription to a long system of theology can give us no such driving power. Rather is it more apt to give us qualms of conscience as we go through with it and many moments of misgiving in our future work. We would rather have something to look back on that would be a never failing source of inspiration.

AN UNREAL VIEW.

Most students, I find, are not so greatly troubled by the other question. They have found the Bible so great a source of inspiration that they are ready to honor it in almost any terms. Closer thought, however, results in the conviction that this vow is almost as difficult and dangerous as the other. It is an unreal view of the Bible to regard it as the only infallible rule of faith and practice. And assent at this point is made the more difficult because we know that many people do so regard it. All through the country are to be found large numbers of people who look upon the Bible almost as a book of magic, who feel that they can open it anywhere and find guidance for any problems that they have. We believe that such an attitude as this is destructive of the true value of the Bible, and that this attitude is directly fostered by the vow in question. We no longer regard the Bible as a rule book either for our belief or for our morals and manners. Those of us who have found the secret of an abundant and victorious life in Christ resent the biblical statement that "all is vanity." Some women wear hats in church because of the

biblical injunction that a woman's head should be covered, but we are fast passing beyond this and beyond the other injunction that "women should keep silent in the churches." We have passed beyond the "rule book" view of the scriptures and find in it a much deeper inspiration by studying it in the setting in which it was written. The prophets challenge us to high endeavor as we see the loftiness of the ideas of God and man to which they attained in spite of the low and narrow ideas of most of their countrymen. When I read the psalmist's tense cry of vengeance against Babylon, "Happy shall he be that dasheth thy little ones against the rock," I do not regard this as an infallible rule of practice. But neither do I regard it as diminishing the high value of the Bible. Rather does such a poem of hate as this help me to appreciate the insight of the author of the book of Jonah who could yearn over the wickedness of a great heathen city like Nineveh and feel that God was ready to be a God to them as much as to his own Jerusalem.

The presence of unchristian passages in the Bible is of course an old difficulty, and has often been avoided by regarding the whole Bible rather than any part of it as an infallible rule. But such a view is vague and meaningless. The present generation is sick of the kind of balancing of text against text which we know can prove any doctrine ever devised. No, whatever else the Bible is, it is not an infallible rule, and it is unfortunate to require candidates for ordination to declare that it is.

A VITAL CONSECRATION

But here again it is easy to offer some positive suggestions of the kind of vow that might be asked of a candidate for ordination which would be not only honorable, but full of real meaning. For example, any student worthy of the ministry would answer with an eager and emphatic "Yes" some such questions as:

"Have you found in the gospel story and in the Bible as a whole an inspiration to high and holy living?"

"Is it your purpose in your ministry to lead men to a fuller and truer knowledge of Jesus Christ through a study of the gospels, and into a life of fellowship with God through a study of the way that he revealed himself to the men and women of the Bible?"

It will be observed that these vows and the ones I suggested in the discussion of the confession are expressed in terms of *purpose*. I have a profound conviction that this is the only kind of vow or creed which is of much importance. The only kind of belief that makes any difference is the kind that results in action, in other words—purpose. The Presbyterian church (with the rest) has too long forgotten the words of Jesus: "Not he that saith unto me, 'Lord, Lord,' but he that doeth the will of my Father." Substitute vows which constitute a challenge to the Christian way of life for the present creedal subscriptions and the Presbyterian ministry will attract a far more dynamic type of youth into its ministry.

As long as the present vows are continued, each individual will have to make up his mind for himself which is the greater evil, to make the subscription or to withdraw from the church which has meant so much to him and which he would like so well to serve. As for myself I feel that I must transfer my membership to one of the non-creedal denominations.

Confessions of a Pro-Leaguer

By Melvin Verne Oggel

BY HEREDITY AND TRAINING I am a democrat of the democrats. From my father and from his father I contracted a strong bias in favor of the democratic party. I grew up in Michigan, and the decisiveness of Michigan's republican majority only served to intensify my loyalty to the party of Jefferson. In 1911, when I first learned about what he had done as governor of New Jersey, Woodrow Wilson became my hero; he remained such until his death. As an indication of the ardent devotion which I gave him, I may say that it is doubtful if I ever missed reading and rereading a speech of his in all those years. And when, early in 1919, he came back from Paris with the first draft of the league covenant, my admiration for his courage and statesmanship reached a climax which approached idolatry.

Never shall I forget the thrill of hearing him present his case at the Metropolitan opera house the night he sailed back to Paris. I happened to be stationed with troops in New York at the time. A cordon of police had been thrown around the opera house, but I managed to get through and found my way into a balcony, just as Taft and Wilson walked out on the stage together. Caruso sang the Star Spangled Banner, then Taft spoke, and then Wilson. What a night! The only living ex-President, a republican, and the President, a democrat, contending together with convincing logic and glowing eloquence for the peace of the world!

A LEAGUE DEVOTEE

Not long after that I heard Senators Johnson and Reed speak against the league in Carnegie hall. At the Metropolitan opera house I had been uplifted and fired by a generous vision of service to mankind; at Carnegie hall I was revolted by a cowardly and selfish plea for isolation. Pro-league? Every fibre of me was pro-league! I had no conviction more burning or deep-going than my conviction that America must finish the job she had set out to do by taking her place with her sister nations in this new parliament of man.

In August of 1919 I took a pulpit in Chicago, and from then until early in the spring of 1924, in season and out of season, I advocated America's entrance into the league. The league to me was the gospel of Jesus applied to international relations and finding expression in the only machinery yet available. If the league was faulty and weak, the answer was ready to hand: the league was set up with the expectation that America would join it; without America, with her economic power and her wealth of idealism, how could the league be expected to function perfectly? If America knew how to improve the league, let her get into it and do it! Meanwhile—and here was the clincher—meanwhile, what better peace machinery had anyone to propose? No one I ever put that question to could answer it. Very well: if there was nothing else to be used, and if we Americans were for peace, then America must get into the league! Certainly, she could do nothing for peace by remaining in self-sufficient and timorous isolation.

Early in 1924 when the Bok prize plan was first given to the world, The Christian Century criticized the judges because they had not given serious consideration to any plan which had been submitted to them for the outlawry of war. Now I was pleased with the Bok plan, as a pro-leaguer naturally would be, and I was correspondingly irritated by this criticism of it. I wrote The Christian Century a letter in protest, which was printed. Why bother, I asked, with every Tom, Dick, and Harry's scheme to outlaw war? The league of nations had been set up, I declared, to outlaw war. It was a going concern; most of the nations were in it. Here, obviously, was the agency to look to, rather than some perfectionist figment of the imagination.

PRESBYTERIAN DECLARATION

In the spring of 1924 the presbytery of Chicago went to war on the peace question, and it fell to me to help revamp the overture which was to go to the general assembly at Grand Rapids in May. In the course of the revamping I felt obliged to look into this new idea of outlawing war. I obtained some literature from the Chicago office of the American Committee for the outlawry of war, and in a few weeks I had radically changed my point of view. The overture which the Chicago presbytery finally adopted was strongly pro-outlawry, and there is reason to think that it was the forerunner of the pro-outlawry declaration which the general assembly adopted in May.

What did I, a last-ditch, dyed-in-the-wool pro-leaguer, who thought I understood the necessary bases of peace and firmly believed that the league itself was designed to outlaw war—what possibly could I learn from the proponents of outlawry? Well, after giving the whole matter the most earnest attention and study I came to see certain things that I had not seen before. I may name them:

1. That the strength of war inheres in the fact that it is protected by law. We say, war is a crime. But that is precisely what it is not. War is an institution which the nations recognize as the ultimate agency for settling their disputes.

2. That war cannot be gotten rid of until it is branded a crime by international agreement, until international law is codified on the basis of the outlawry of war, and until a world court is given affirmative jurisdiction over all international disputes.

3. That in the league of nations covenant the nations have not abolished the institution of war nor made its use a crime, as the basic law of nations. Its institutional and legal status has not been changed. Only with war outlawed can a real court with affirmative jurisdiction be established to settle the disputes of the nations. I saw clearly that the new court created by the league is not this kind of a court at all, and that it has no more judicial potency than the older Hague tribunal.

LOGICAL IMPLICATIONS

Now at first I was not aware of the logical implications of these truths which had been brought to my attention.

I found myself saying that I was for outlawry, league, league court—the whole business. But presently I came to see that outlawry is a regulative concept, which, once clearly grasped, is bound to dominate all one's thinking as to peace. When the nations, deliberately and once for all, brand war a crime and in its place set up a sovereign court as the final arbiter of their disputes, the crusade for peace will be won; until they do that, no effective "step" toward world peace can be taken. Outlawry is not one thing among others to press for; it is *the* thing to press for. Nothing else matters essentially. The monster war must be killed, not scotched.

With this conviction, I naturally was bound to ask, what, then, becomes of the league? As an instrument of conference, of mediation and conciliation, to be employed before disputes are pushed to their ultimate issue, and as a humanitarian agency, I saw no reason why the league should not always retain its usefulness. But as our final bulwark against the war system the league must surrender its place to a world court exercising affirmative jurisdiction and bound by a code of international law, based on the outlawry of war.

Now, during the first few years of the league's existence, the years when the league was the only peace agency I had heard proposed, I was blinded to its faults by my zeal for peace. Surely *some* machinery was necessary for peace; and, since the league was the only machinery available, it was up to one to defend it or admit the impracticability of one's vision. But the outlawry plan had now brought another scheme of organization to my attention. Gradually it became possible for me to examine the league machinery with a critical eye without prejudicing my hope for peace, and four glaring weaknesses in the league scheme, aside from its failure to outlaw war, soon became apparent to me.

WHERE THE LEAGUE FAILS

1. I had often heard the league criticized on the ground that it is a federation of governments rather than one of peoples. This criticism seemed pointless to me until I met with the proposal of the outlawrists that, when the nations get together to outlaw war, their agreement be confirmed by plebiscite in every participating country. In America this plebiscite would, I presume, ultimately take the form of an outlawry amendment to the constitution. Thus we would brand war outlaw in the fundamental law of our land, and all civilized peoples would do the same thing according to their own constitutional procedures. Now, in that way we would get a real peace federation of the peoples. The league represents only the maneuvering of the diplomats; what we must have to make peace sure is the solemn and deliberate pledge of all the world's peoples that the crime of war will be tolerated no more.

2. The league covenant vests a preponderant power in five great nations; the outlawry plan treats all nations, great and small, as equals before the law. Does it not stand to reason that you can never have peace together with what Thomas Jefferson called "equal and exact justice to all," until all nations are equals before the law? This marks the clear distinction between a political and a judicial structure of world organization.

3. The league attempts to organize peace on a political basis; outlawry proposes to organize peace on a judicial basis. Which basis is the more likely to be successful? So long as you attempt to organize peace on a political basis, you are going to have backstair diplomacy—you cannot get away from it. Organize peace on a judicial basis, and disputes will be settled before an open court in the light of day. Politicians and diplomats are presumed to be partial to the interests of their own countries and always are, and the sinister clash of national ambitions is inevitable so long as they are the final arbiters of peace; judges, on the other hand, are presumed to be impartial, and usually are, and with the final issue in their hands settlements along broad and enduring lines of principle and law become a probability.

SANCTIONS

4. The feature of the outlawry plan which I hesitated longest to accept is the idea of dispensing with "sanctions" in enforcing peace. The notion that peace must be enforced somehow was ingrained in my thinking. In May of 1924, however, I read an article in the *Atlantic Monthly* by H. H. Powers in which he showed that Articles 10 and 16 of the league covenant had become dead letters. In the fall of 1924 the league admitted this by implication by drawing up the Geneva protocol which proposes new methods of sanctions for the league. We know now that the protocol will never go into effect. What does it mean? It means that the search for suitable sanctions has yielded no results. It means that peace cannot be enforced. By a grim process of elimination we are coming to see that peace can be secured in no way but that on which outlawrists stay their trust, namely, the good faith of the nations behind a solemn agreement to brand war a crime and to respect the jurisdiction of a sovereign court. The whole trend of recent events is toward the vindication in the international sphere of the principle insisted on by Hamilton and Madison, when they refused to give the supreme court power to enforce its decrees in disputes between sovereign states—the principle that the employment of force in sovereign disputes must always result in "a vicious circle of war" and sucks the vitality out of any attempt to substitute law for armed might.

AMERICA IN OR OUT

And what of my former assurance that whatever faults the league had would be corrected when America joined it? Well, I could see now how doubtful a proposition that is. At Versailles, America was at the height of her power and influence, yet again and again she had to compromise her dearest principles. In the recent conversations about the opium evil at Geneva the moral leadership of America was not followed, and that was as clean-cut a moral issue as one could wish for. No, if America would make sure of exerting a real influence on behalf of the great principles for which she has always stood, she had better initiate a movement for the outlawry of war, a movement which is in line with her historic exaltation of law above force and chicanery, rather than enter an essentially old world scheme on the slender chance of improving it by her presence.

Blood Is the Thing

By Hubert C. Herring

PROPHETS HAVE ARISEN in these latter days to warn a senile world against the dangers of softness. It is their modern version of "Woe unto them that are at ease in Zion."

There is Rear Admiral Bradley Fiske, with his warning that France and England and the United States are becoming "effeminized." He holds up to admiration the shining example of Germany, Russia and Japan, for they are "willing to look war in the face, to accept it as a fact of life, and to devote the highest efforts of their mind and will power to warfare." The lesson is clear. We must toughen up.

There is Rear Admiral W. L. Rodgers, retired. "We must arm ourselves according to our riches," says the admiral. "We cannot too often recall the Bible saying that 'the strong man armed keepeth his palace in peace' . . . So much for the present: and if our successors remain a virile people as the world fills up they will remain armed to take what they want at the expense of others."

And there is the formidable journal of *Amerikanische Kultur* which modestly admits day by day that it is the World's Newspaper. Blessed indeed are the meek, for the Chicago Tribune recalls a craven generation to reality. It reminds this perverse and flabby generation that life lives on life, that nature is a thing of claws and fangs, that destruction is a part of life. We are taught that "man is the kindest destroyer, protecting until such time as he takes and uses . . ." Let us feed the pigeon until the marksman needs it: feed clover leaves to the guinea pig until the Wasserman test beckons: give the Indian his reservation lands until oil is discovered: talk pleasantly to Mexico until Texas is needed: but the list is long: the Tribune should complete it.

The moral is as clear as noonday. We must cease our quiet ways. We must toughen up, for it is no play world: there is no room for maudlin sentiment. We must train up a generation of hard hitting men, two-fisted, red-blooded men, no more clingers to petticoats, and futile babblers about peace and right.

The prophets have spoken. Let us add a postscript to their prophecy. Let us become expert in the training of the race which is to be.

The bull fight is the thing. Mexico learned its potency from Spain. The bull fight is the sovereign cure for the ills which threaten to bring America low. America must have the bull fight. Baseball is enervating. Football is childish. The bull fight is the thing. It will cure this sniveling distaste for blood. It will make soldiers. It will grow claws and fangs. It will make America fit to cope with nature. It will do its part to create the mood of "Our country, right or wrong." It will mold men who are men, men who will fight the good fight for national rights and national ambitions, men who will not run to dark closets every time they hear a clap of thunder.

The bull fight's the thing. For the sake of those who have not been exposed to its cultural advantages, let me report faithfully that which I have seen.

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A bull fight has two sides—the bull's side and the audience's side.

The bull's side is simple enough. Goaded by the knife which has been driven into his side, he dashes out into the arena, and makes for the glistening scarlet muleta waved by the banderillo. He dashes again and again until his sides heave, and his tongue hangs out in exhaustion. The banderillo or the matador drives the steel into his sides. Goaded by fury and pain he dashes again and again. The picador on a blindfolded horse attracts his attention. The bull charges the horse. The picador drives his pike into the bull. Blood. The bull gores the horse. More blood. The rider leaps to safety. The horse is led out, entrails sweeping the sanded arena, with merciful death, by the knife, as the end. The banderillo, flourishing before the bull, invites him on, leaps to safety, leaving two steel darts, gaily decorated with colored paper, pinned into the bull's sides. Then the chief matador, in gorgeous costume, drives the last sword home, and the bull sinks to the ground defeated in the fight for which he was bred. The matador has won his victory.

The quietist—pacifist—feminist from the decadent north pronounces it a senseless business, a cruel, a silly business. But he is wrong. A bull fight is an achievement, a fine art, an exquisite chapter in human progress. That is proven by the other side of the picture—the audience side.

There were forty thousand in the audience which gathered last Sunday afternoon in the bull ring of Mexico City. They had paid \$1.25 and \$2.50 apiece for their seats. They were getting their money's worth.

I did not see the forty thousand. I saw one. He sat next to me in the top tier of the great bull ring. He shouted. His black eyes snapped. He flared in rage. He flamed in joy. His face was clean, his clothes were good, he was animated, he was intense. He wore a white sailor suit. He was ten years old, no more.

A Mexican friend tells me that the bull fight is a losing venture, that it doesn't pay. No matter, it is worth all that it costs. It will make soldiers who are not afraid of blood. It will make men who are not afraid of Japs and Germans. It will make a man of that boy . . . a man with claws. It is money well spent.

Consistency should be our chief patriotic jewel. If we must have war, if we must have soldiers who will not stop to raise questions and demand reasons and purposes, we must toughen them, we must prepare them for the sight of blood. There is no use in our attempting to fool ourselves. We have tried to get the same results out of bayonet practice in the R. O. T. C. in American colleges. We march them, and drill them, and lecture them. The boys learn to drive the cold steel home. They learn to hate the dummies which they shred. All this is good. It grows claws. But the bull fight is better. It is more real, more convincing. There is real blood.

The logic is perfectly clear. We live in a world of claws and fangs. We must have wars. We must protect our

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own. We must add to our own when occasion demands. If there are to be wars, there must also be hate, unreasonable hate, hate which can be swiftly mobilized, hate which can be whipped into line whenever our country's honor requires it, hate which will question nothing, hate which will quickly fall into step when the patriotic bands begin to play.

Very simple. Let the editors and the admirals be con-

sistent. The bull fight is the thing. Away with fussiness and squeamishness. Build the rings. Buy the bulls. Blindfold the horses. Invite the boys in, the little boys, the ten-year-olds, in sailor suits. Watch their eyes snap. Hear them yell. They will get it. They will make good soldiers. They will put power behind bayonets. They will stop at nothing. They will make the world safe for democracy, oil wells, and the pride of our glorious race.

The Book World

Science

A PROFESSOR OF GEOLOGY and a professor of physics have entered the lists with books against evolution. The former is George McCready Price, of Union College, Neb., whose *PHANTOM OF ORGANIC EVOLUTION* (Revell, \$1.50) is based in part on the idea that the strata of the earth's crust are so badly scrambled that neither the actual nor the relative age of the fossils can be determined by the position in which they are found, and that all of the forms of life which they represent may have been contemporary. This is perhaps one of those "revolutionary discoveries in geology" which the author says he made twenty-five years ago. The bare fact that the science of geology has stubbornly refused to be revolutionized by his discoveries does not in itself prove that he is wrong, for it took longer than that for the wave-theory of light to win acceptance after it had been stated and substantially proved; but neither does this analogy prove that he is right, and the presumption is against him. The author reviews the whole controversy, and his bibliography impartially includes books both pro and con. The other book is *THE DOGMA OF EVOLUTION*, by Louis T. More (Princeton Univ. Press, \$3.50). The author is professor of physics at the University of Cincinnati, and a brother of Paul Elmer More. Doubtless a professor of physics has as good a right as anyone else who is not a biologist to write a treatise in biology, and his argument deserves to be weighed and evaluated for what it is worth and not be waved aside on the ground that the writer is out of his field. Still, it has to be admitted that his biological conclusions are widely at variance with those held by the vast majority of biologists. The underlying philosophy appears to have a rather close family kinship with that of the author's distinguished brother. Books like this give evidence that an anti-evolutionist can be a theist and a Christian. Books like that of Professor Coulter—to mention only one recent and popular volume by a biologist—show that an evolutionist can be a theist and a Christian, even a rather conservative Christian. In both of these facts we heartily rejoice, for they are facts much more important than the truth or error of evolution as an explanation of the diversity of living forms.

THE DEVELOPMENT OF THE SCIENCES, edited by L. L. Woodruff (Yale Univ. Press, \$3.50), contains brief histories of the sciences of mathematics, physics, chemistry, astronomy, geology and biology, by six Yale professors. Varying degrees of success attend their efforts to make the story of the development of scientific thought intelligible to those not technically trained in these sciences—least in mathematics, from the nature of the subject, and most perhaps in biology. In the latter the omission of any account of the development of the theory of evolution after Darwin was perhaps necessary on account of the limitation of space, but is none the less fortunate, both because it drops the subject just where it becomes most interesting and because it tends to perpetuate the erroneous idea that Darwinism and evolution are interchangeable terms.

Henry Fairfield Osborn has put much of his own rich personality, his ripe experience, and his wide acquaintance with men into his *IMPRESSIONS OF GREAT NATURALISTS* (Scribners, \$2.50). It contains personal sketches of Wallace, Darwin, Huxley, Pasteur, and six or eight others—not all technical scientists—including Roosevelt, John Burroughs and John Muir. With all of these men the

author had some personal contacts. It is a book to quicken love of truth, to impart zeal for exploration into unknown domains of reality, and to increase respect for the men who have been seekers after truth. Dr. Osborn takes Roosevelt seriously as a naturalist, and considers his African trip "by far the most successful expedition that has ever penetrated Africa," and his South American expedition "the most important that has ever gone from North into South America."

BROADCASTING—ITS NEW DAY, by Samuel L. Rothafel and Raymond F. Yates (Century Co., \$2.00), tells all about radio, past and present with glimpses of the future, except the details of how to make a set—and there are a thousand other books, more or less, that tell that. This one deals rather with the "artistic, social, economic, political, religious and commercial" phases of radio, answer many questions about this strange new force and suggesting many others which no one can yet answer.

Various

Those who are ambitious to perform mystifying parlor-tricks for the bewilderment and amusement of their friends will find ample materials in *MAGIC IN THE MAKING*, a First Book of Conjuring, by John Mulholland and Milton M. Smith (Scribner's, \$1.50).

BASKETRY, by Mrs. Edwin Lang (Scribner's, \$3.50), is a practical text-book on the design and weaving of ornamental baskets. It will interest students and practitioners of the manual arts.

We knew it was coming. The only question was, who would get it out first—*THE BIBLE CROSS WORD PUZZLE BOOK*, by Gabrielle Elliott and Arthur Rex Forbush (John C. Winston Co., \$1.00).

Hugh Black's *CULTURE AND RESTRAINT*, published years ago, has gone into a fifth edition (Revell, \$2.00). It is a study and a comparison of the aesthetic and the ascetic ideals of life and their synthesis in Christianity. As timely and as enlightening now as when it was first published.

THE KINGDOM WITHOUT FRONTIERS, by Hugh Martin (Macmillan, \$1.00), shows the missionary spirit and purpose of the Bible, not from isolated verses but from its whole trend.

AN ENCYCLOPEDIA OF PASTORAL METHODS (Doran, \$2.50) is always in some danger of making the impression of a hodge-podge. Well, I suppose any encyclopedia is more or less of a hodge-podge; its very inclusiveness and its juxtaposition of incongruities make it so. This book by G. B. F. Hallock, editor of the *Expositor*, contains helps for ministers in all the varied demands of the ministry. There are, for example, forms of dedication for organs, windows, bells, and illuminated crosses on top of the steeple, and there is a form of prayer for one who has unsuccessfully attempted suicide. With these included, one may reasonably assume that no exigency is left unforeseen and unprovided for.

Joseph Hergesheimer's *BALISAND* (Knopf, \$2.00) is one of the distinguished novels of the season. It begins in the days immediately after the Revolutionary war, and its political background has to do with the Federalists and the Democrat-Republicans, the coming of Citizen Genet, and the rise of the new democratic spirit. Richard Bale represents the old Virginia aristocracy which was already antiquated when Jefferson was elected. For courage and honor, he was a second Cyrano. It is also the story of a love as

sudden and filmy as a dream and as enduring as granite, and of a hate intense, implacable, and fatal.

John Eyton has written acceptable short stories of India, but *EXPECTANCY* (Century, \$2.00) is his first novel. It is the story

of a strange and shy small boy born in India and returning there. I will not damn it with the faint praise of calling it promising. It is good. Its romance gives a picture of a particularly clean and buoyant young love.

WINFRED ERNEST GARRISON.

British Table Talk

London, April 30.

ON TUESDAY, February 17, 1925, the house of clergy of the church assembly passed a resolution in favor of observing, under another name, the festival of Corpus Christi day. On February 18, the same house seriously discussed, though it did not pass, a resolution to give the feast of the assumption

A Weighty Protest

(described as "the falling asleep of the blessed virgin") a place among saints' days, with collect, epistle and gospel. These facts have roused a very remarkable body of churchmen to make a strong and reasoned protest. Some of them are not by any means "evangelical churchmen," or identified in any way with Protestant defense associations. There are broad churchmen among them, as well as a large number of churchmen without adjectives. They inquire, what is the authority upon which the "Anglo-Catholics" rest? The eastern church they know; the western church they know; but what is the nebulous something which the "Anglo-Catholics" call "the church"? In reality they are claiming, it is said, to be a law unto themselves. The festival of Corpus Christi was instituted in 1264; it cannot therefore be a rite, with the authority of the "undivided church." The protesting writers defend the generous comprehensiveness of the church of England. "Evangelical in that she claims for the soul a direct communion with God through Christ, she is catholic in the value which she sets upon the ministry and the sacraments." Their church moreover "stands upon the principles of the reformation, putting truth before tradition, and testing later developments by the standard of New Testament teaching. She looks not only backward but forward."

The letter closes with an appeal to action. Such a strong manifesto naturally leads the reader to look at the names of the writers who endorse it. Among them we find, as we should expect, leaders of the Evangelical party, such as Dr. Knox, or Dean Burroughs; but with them are broad churchmen such as Dean Inge, and Canon Streeter; great scholars such as Dr. Charles, the late Dr. Burney, Dr. Tennant, Dr. A. J. Carlyle; head-masters such as Mr. Costley-White of Westminster, Mr. Norwood of Marlborough, Mr. Nowell-Smith of Sherborne; a number of peers and politicians; scholars who are not known as theologians, such as the Regius professor of history in Oxford, Mr. H. W. C. Davis, and Mr. C. W. C. Oman of the same university; at least two publishers, and the editor of *The Spectator*. It is a long and representative list, which makes it fairly clear that the extreme "Anglo-Catholics" have aroused a number of churchmen, not greatly given to controversy, and certainly not averse to liberty. The authors of this manifesto would not seek to drive catholics from their company, but they are not prepared to allow the extreme "Anglo-Catholics" to wield authority over their church.

* * *

A Veteran Writer Recalls the Past

For many years now Mr. W. L. Courtney has been a leading figure in English journalism, especially in the department of literary criticism. He has gathered together some memories out of his store. They are frank and unaffected, as such reminiscences should be. In them we can visit again the Oxford of Jowett, and Mark Pattison, and Pater; and we can have glimpses into Fleet street before Alfred Harmsworth arose. Mr. Courtney, like so many good journalists of the former day, was a

scholar of distinction, a fellow and tutor of New College. He recalls that among his pupils was Dr. Horton. I have reason to know that Dr. Horton kept a warm regard for his old tutor. When in the Lyndhurst Road church some years ago we had an important celebration, Dr. Courtney came to preside over us, and gave us a thoughtful and wise discourse.

It is with *The Daily Telegraph* he has been associated, and it is good to see again in print, what every journalist in London knows, how fine and honorable a tradition this paper has upheld and keeps to this day. But in all such volumes we look for the writer's bearing towards the great things. Dr. Courtney, like so many others, is a stoical Christian. He deprecates speculation upon the hereafter. There is a logic of the heart, as Pascal said, and this carries men further into the mysteries of life and death than all the speculations of all the philosophic doctors:

"There are few persons who do not feel the necessity in their dying hours of an unshaken confidence in a supreme God, however mistily they may define him or realize his existence."

He reminds his readers that Christ seemed to teach us not to worry about the next world. "Have faith and trust in the power of God." This is to him the true answer to the claims of "spiritualism."

* * *

Dr. John R. Mott

A few of us had the pleasure of meeting Dr. Mott yesterday during his flying visit to this country. It is always refreshing to see him, and to hear his words. Yesterday he spoke to us of the Moslem work as it is to-day and of the call which it makes upon the churches. It is not the need of the hour to flood the Moslem world with workers, earnest but ill-equipped; it is more important that men and women, few it may be in number but thoroughly prepared, should be set apart for leadership in the near east and in other lands where Moslems are found. Dr. Mott especially commended the new council whereby the workers in Moslem lands should be brought into touch with each other and the literature bureau, which has for its aim to encourage and direct the production of literature for the Moslem world, an all-important task. Dr. Mott lives in a maze of problems, which would baffle most men. He keeps a wonderful serenity in the heart of all his activities. He says that it is the ocean and the desert which give him leisure for visions. Never did he come to know so deeply the treasures of Christ, and the necessity for Christ, as during his journeys through the lands upon which the faith of Islam has left its stamp.

* * *

Mr. Churchill and the Budget

The chancellor of the exchequer has brought in his budget. Its chief headings are—the restoration of the gold standard; the reduction of the income tax by 6d; a large and ambitious scheme of contributory insurance; and some concessions to the protectionist party, which has adopted him. Warfare will range round the contributory scheme of insurance. Labor will fight it. Some employers say that it will put a heavy tax on their businesses. Mr. Snowden, the ex-chancellor, has criticized the budget as a rich man's budget, in which the chancellor is more anxious to relieve the poor super-tax payer than to help the poor. He also declares that as soon as labor returns it will do away with the "protectionist" duties.

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From R Journalis

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Sargent

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It is always difficult at first to take in the meaning of a budget. The first calculation that a householder makes is: how will this affect me? When a sufficient number have done this, and afterwards have reflected upon the case of their neighbors, a certain public opinion is formed. But Mr. Churchill, who is a consummate master of tactics, knows that the best time to carry an unpopular measure is in the early days of a parliament. Before this parliament ends, there will be many who have begun to reap the benefits of their contributions to insurance, and the wave of resentment will have subsided. The true source of anxiety for everyone who looks to the future, lies in the continued expenditure upon army and navy and air force. We have made reductions, and it must be recalled that it takes far more money to keep the establishments going, but it is an alarming fact that nearly seven years after the armistice we are spending vast sums on our fighting forces.

* * *

From Recent Journalism

It may be of interest to note some features in present-day journalism on this side of the Atlantic. There is much that is sinister and beastly, but there are articles in the press of today worthy to rank with the best of other days. Last week I mentioned the Times' literary supplement. But there is seldom a day in which some article does not appear, happy in its style and calm and philosophic in its outlook. In the Nation the writer of "By an Unknown Disciple" is turning her remarkable powers to St. Paul. In the Daily News, Mr. A. G. Gardiner is giving a series of character sketches full of wit and insight. He did the same thing years ago in his "Prophets, Priests and Kings," and now he has a new set of personalities to analyze. Last week he dealt with Mr. Enoch Arnold Bennett. The "Enoch" Mr. Bennett has dropped, but Mr. Gardiner points out that the "Enoch" in him is still there. "Mr. Enoch is the patient, industrious artisan who brings the raw material out of which his artist brother fashions his masterpieces. He is the unassuming partner who supplies the homely virtues without which the other's genius would lose much of its steady luminance and power." He ends by saying that while he admires "Arnold," it is Enoch whom he loves, and with pleasure he restores his name to the shop-front of the firm. . . . In the Spectator, to resume, Mr. Strachey has written some remarkable articles upon religion in its simplest forms. And G. K. C.'s Weekly merrily pursues its way, refusing to link seriousness with solemnity,—believing, as good Catholics should, that hilarity is the opposite of levity but not of gravity. Dr. Glover, Dean Inge, Dr. Jacks, Mr. J. A. Spender, and a score of other learned and wise men take their place in the forum of the press.

* * *

Sargent

Sargent, like Henry James, was an American who honored us in this country by tarrying for long periods among us. Our American friends will not grudge us, therefore, our feeling that we have a share in his greatness and that we too shall miss his brilliant and dazzling art. He showed his real sense of fellowship with us during the war when he painted that effective picture, "Gassed." It showed a line of British soldiers blinded by gas in a long file, each with his hand upon the shoulders of the one in front. In the background were our cheerful tommies kicking a football. Happily for us, his art is magnificently represented by his pictures of the Wertheimer family, now in the national gallery. When they were first displayed there, I remember taking them as the text for a disquisition upon the terrible power of the artist. He can interpret his subject so that for all ages that man or woman lives in the eyes of men. Centuries hence, a clever and successful art-dealer of Bond street will be known because Sargent painted him and his family. It appears from the records of his life that Sargent was a modest and kindly man, of perfect sincerity himself and demanding sincerity from others. Sometimes critics have suspected him of being a satirist, but nothing is further from the truth. A writer in the Christian World tells of two pictures in Boston, The Church and The Synagogue. I have never seen them but I should like to see some reproduction of these. Sargent died in the night without

warning, with a Voltaire by his side. The inquest revealed that, though apparently in health, he had a defective heart, and several infirmities of advancing years.

* * *

And So Forth

A successor to Dr. Charles Brown in Ferme Park, North London, has been found in the Reverend Henry Cook, a Baptist minister of great ability and wide experience. . . . Dr. Zwemer has begun his busy campaign whereby he will seek to bring the missionary societies face to face with the Moslem world not as it was in the beginning of the century, but as it is now. . . . Dr. Burney, one of our greatest Hebrew scholars, has died at a comparatively early age. He will be remembered by scholars for many things, but perhaps most of all for his daring thesis that there was an Aramaic original of St. John's gospel. . . . Bishop Copleston has recently died, at a ripe old age. He was for many years in Ceylon and India. The old paths were sufficient for him and he had no sympathy with modern criticism of the scriptures. . . . The liberal evangelicals have published another volume with "The Inner Life" for title. To this the bishop of Birmingham has contributed, and also others who claim to link the evangelical faith with the accepted results of modern study, whether in the realm of science or of biblical research. . . . News from Europe this week is not reassuring. The horrors in Bulgaria shocked our people, but they seem to have made the authorities act in a panic. Some of the evidence of "Red" conspiracies is no doubt well founded, but the letters in the hands of the police which are said to come from Moscow are taken by many here to be fakes. In any case a policy of reckless suppression will only lead to counter-action. Of all peoples the inhabitants know the inevitable results of terrorism. . . . It is clearly impossible in political life to count any man "down and out." Almost all the statesmen damned by their fellow countrymen during the war have had their chance since the end of that time. Now it is Caillaux in France. And who in his right sense would have dreamed that in 1925 Hindenburg would be a candidate for the presidency of Germany?

EDWARD SHILLITO.

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CORRESPONDENCE

We Wish to Be Fair

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for publishing the wonderful sermon by Dr. Matthews. Some one asked me why I subscribed for such an infidel paper as *The Christian(?) Century* and I replied that if there were a paper published in hell and the devil was the editor I would like to see a copy occasionally to know what was going on there.

I like to hear the bulls of Bashan roar when their pedigree is read. Of course, Dr. Matthews expected these modern sadducees to rend their shirt tails when they read his sermon. When Christ asserted his deity the sadducees of another age tore theirs and also threw some stones and Christ asked them for what good work they stoned him and they replied, for a good work we stoned thee not but thou being a man makest thyself God. It was because Dr. Matthews makes Jesus God that all these wails and howls are coming up.

Will this get in your columns? I doubt it.

Presbyterian Church,
Smith Center, Kan.

IRA N. FAUROT.

Raises a New Slogan

EDITOR THE CHRISTIAN CENTURY:

SIR: Your note in the issue of April 30, "Gandhi Against Birth Control," seems to me to be weak in the head(ing) for in the body of the note you go on and state that he is against artificial birth control. I am surprised and pleased to find that Mr. Gandhi and myself think the same, in this matter! It has long been my opinion that someone, sometime, would raise the cry, "Cohabitation for procreation only" and that when such a slogan could be put into practice, there would come to earth a race of spiritual beings or at least highly spiritualized beings, which would speedily bring in the millennium on this planet at least.

Perhaps I am optimistic in thinking that such a state will ensue within a million years, but at any rate, it is refreshing to know that someone is brave enough to break into print with the suggestion. I speak as a man of 50 years, the father of three daughters. Of course it is easy for a man of my age to begin to talk in a highly idealistic fashion regarding such a matter; nevertheless, continence is the only correct solution, and when the men and women of the world can see it, the race will take a big leap forward in spiritual development.

Claremont, Calif.

A. E. BRUCE.

A Depressing Sermon

EDITOR THE CHRISTIAN CENTURY:

SIR: I shall be interested to read what *The Listener* says about the sermon published in your issue of April 30. Popular vote may make such preaching the most influential of this day, but it is also the most depressing. With an assurance that is grievous because it is so jaunty, Dr. Matthews reads out of the church all who do not accept his view of the virgin birth, and consigns them to the synagogue of Satan. Christ wept over the Jerusalem that crucified him, but one of his present-day ministers shows not so much as a quiver of regret as he declares that a goodly number of earnest men in the church are unsaved.

Such medieval thinking, such indifference to modern scholarship, such slavery to the letter, it would be hard to find elsewhere so strikingly shown in two short pages. Dr. Matthews gives no heed to the fact, or does not know, that the word translated "virgin" in Isaiah 7:14 really means a young woman, as appears not simply in Dr. Moffatt's translation published this year, but as appeared many years ago in classes of enlightened teachers of Hebrew. Quite apart from the truth of the doctrine of the virgin birth, this method of advocating it leaves

small wonder that so many people are today indifferent to the church and to its preaching.

Pittsburg, Kan.

WILBUR N. MASON.

Mrs. O'Hare's Article

EDITOR THE CHRISTIAN CENTURY:

SIR: May I say that I am much pleased to see Kate Richards O'Hare among your contributors in the current issue? When I ask myself why I am especially pleased, the answer seems to be that I am cheered to feel that *The Christian Century* is not afraid.

Many of us have realized that the humane and deep-seeing souls among us are kept apart by the fear of the hundred-and-one per centers who point the pharisaic finger.

Some months ago I heard Mrs. O'Hare speak. I knew she was telling the truth, for I have often visited the unfortunate in Jefferson City, and have been shown around by the chaplain who impressed me much the same as he impressed the woman prisoner who writes in your columns. When all of us get the courage to express our conscientious convictions as Kate Richards O'Hare has done, and leave the consequences with God, perhaps we shall become more effective.

Sioux City, Ia.

WALLACE M. SHORT.

We Are Being Watched!

EDITOR THE CHRISTIAN CENTURY:

SIR: The space given in your paper to Roman Catholic items, and the very evident compromise you make with this despotic, un-American and treacherous foe of our country and its sacred institutions, namely, the pure legal home, the public school, democracy, and Protestant religion, fully justify Americans in keeping a close and accurate knowledge of your activities. For these reasons, and these only, I am subscribing for your dangerous sheet.

I wonder if you are honest enough with your unsuspecting readers to publish this brief letter exactly as written and with my signature.

Hay Springs, Nebr.

REV. ROBERT H. WILLIAMS.

THE SUNDAY SCHOOL

Lesson for May 31. Acts 9:32-43.

Peter at Lydda and Joppa

WE TURN now from Paul to Peter. Peter, the blundering success. Peter, the big-hearted, impulsive, boy of a man. We seem to see ourselves in him; he was inconsistent; he sinned; he wept and repented; he loved his Master with all his heart—the spirit was willing but the flesh was weak. Yet God used him. He was the one chosen to preach the sermon on Pentecost. He, who had sinned, could preach with passion. His warm heart won him countless friends; his ardent enthusiasm carried him far. His impress is upon the church to this day. Out on the Appian Way they show you the little church of "Quo Vadis, Domine." It is at this place that Peter is said to have met his Master, who stood in his path as he fled from the dangers in Rome. "Where do you go, Master?" asked Peter. "I go to Rome to take your place," was the reply. Peter returned to the city and suffered martyrdom for his faith. Inside the church they show you a marble paving block, bearing the impress of a foot. They tell you that this is the impress of the Master's foot. (This crude materialism spoils a good story.) From the call by the waters of Galilee to crucifixion in Rome, Peter's life was one long chapter of mistakes and successes. He was so human; we see ourselves in him.

All suffering touched him; he was always ready to heal and to help. Some of us, perhaps, would not call the things which he did miracles. I do not know. If you mean by a miracle

that which helps faith, then we would agree that he did many such things. If miracles were done then, they are done now. The age of miracles has not ceased. A doctor, who spent years in Africa said to me once (and reverently): "I have performed every miracle that Jesus performed. I have caused the deaf to hear; I have made the blind to see, by removing cataracts; I have made the lame walk; I have made the crooked straight." "Yes," I said "but you have never raised the dead." He replied, "Listen to me; one day I saw the natives carrying a young man out of the village; they thought that he was dead. I came to him and examined him and soon had him opening his eyes; in a few days he was able to walk about." What do you say of the radiophone, of the effects of radium, of X-rays, of operations, of airplanes, of submarines, of modern medicine, of suggestive therapy, and of countless other modern miracles? A match would be a miracle to a savage. An elevator or a telephone would be a miracle to Socrates. Imagine even Gladstone listening on a radiophone. Miracles have not ceased, God is still working according to laws, but there are laws which we do not yet know. Predicate a living God and miracles do not bother us. Peter did just what all medical missionaries are doing. Go down to the Henry Street Social Settlement in New York and talk with the trained nurses there, who in love for humanity generously give their skilled services to the needy people round about, and let them tell you of the miracles of today.

Trains plunge under rivers, men fly like birds, a man's friend in London hears his voice in Pittsburgh, a surgeon transplants skin and bones, the X-ray operator reveals what no eye can see. Cars run by electricity, automobiles go and come without horses, microscopes and telescopes open up new realms both small and large. A living God and faith provide all these things. We are not in a static universe and all the wonders did not happen in the first century.

What really matters is that we love people enough to help them in every way. I hope some day to have a church, a school, a hospital and an old-people's home all under the control of the church. It would be wonderful to be able to deal with every need of a man's body, mind and spirit. It would be ideal to provide religious teachers, religious doctors and spiritual advisers—all in the same general plant. The time was when the church kept all of these ministries in her own hands; now many of them have been turned over to the state. Perhaps this is best, nevertheless religion has its place in education, in healing and in the care of the poor and unfortunate. The church is the greatest Mother of them all and the Mother's love and power must be made effective for the good of all concerned. What Peter did for the people of his day, the modern church must do for the people of our day. Here, at least, is food for thought.

JOHN R. EWERS.

Contributors to This Issue

REGINALD J. CAMPBELL, famous British preacher; one time minister City Temple, London; later of Christ Church, Westminster, London; now vicar of Holy Trinity church, Brighton. Dr. Campbell was the central figure in the New Theology agitation nearly twenty years ago. He later entered the church of England.

MELVIN VERNE OGGE, minister Presbyterian church, Crawfordsville, Ind.

HUBERT C. HERRING, secretary Congregational social service commission.

THOMAS McCAMANT, student in Union Theological seminary.

SUMMER CONFERENCE

on Economic, Political, Racial and International Problems

Under the Auspices of
The Fellowship for a Christian Social Order

Olivet, Michigan, August 1-31, 1925

(18 miles from Battle Creek)

On the Campus of Olivet College

CONFERENCE LEADERS

WILL W. ALEXANDER, Director, Commission Interracial Cooperation, Atlanta.
FLORENCE E. ALLEN, Justice Ohio Supreme Court.
HARRY ELMER BARNES, Professor of Historical Sociology, Smith College.
SAMUEL McCREA CAVERT, General Secretary, Federal Council of Churches.
GEORGE ALBERT COE, Professor of Religious Education, Teachers' College, Columbia University.
JEROME DAVIS, Professor, Yale Divinity School.
PAUL H. DOUGLAS, Professor of Industrial Relations, University of Chicago.
ROBERT L. EWING, Religious Work Secretary, National Council of the Y. M. C. A.
HERBERT ADAMS GIBBONS, Author and journalist; European correspondent for leading American newspapers and periodicals.
MISS AMY BLANCHE GREENE, Foreign Language Publications, M. E. Church, New York.
MISS ANNE GUTHRIE, Young Women's Christian Association, Chicago.
WILLIAM P. HAPGOOD, President Columbia Conserve Co., Indianapolis; founder of one of the most significant experiments in industrial democracy in America.
EDWARD CARY HAYNES, Professor of Sociology, University of Illinois; formerly president American Sociological Society.
GEORGE E. HAYNES, Secretary, Interracial Commission of the Federal Council of Churches.
SAMUEL GUY INMAN, Secretary Commission on Cooperation in Latin America; Instructor Columbia University.
F. ERNEST JOHNSON, Executive secretary, Department of Research and Education, Federal Council of Churches, editor Information Service.
PAUL JONES, Bishop of Protestant Episcopal Church; secretary Fellowship of Reconciliation.
JOHN E. KIRKPATRICK, Lecturer Olivet College; formerly member Department of Government, Harvard University.
BENSON V. LANDIS, Secretary, Department of Research and Education, Federal Council of Churches; editor Rural America.
EDWIN FREMONT LADD, United States Senator from North Dakota.
BRUNO LASKER, Secretary Commission on Race Relations of the Inquiry; formerly associate editor of the Survey.
WALTER LIPPMANN, Chief editorial writer, New York World; formerly associate editor of the New Republic.
J. J. MALLON, Warden of Toynbee Hall, famous settlement in East London; active in international settlement movement.
HAROLD MARSHALL, Manager, Universalist Leader.
CHARLES CLAYTON MORRISON, Editor The Christian Century.
ARTHUR NASH, President A. Nash and Co., Cincinnati; popularly known as Golden Rule Nash.
REINHOLD NIEBUHR, President Detroit Pastors' Union.
KIRBY PAGE, Free lance clergyman and writer.
JOHN NEVIN SAYRE, Secretary, Fellowship of Reconciliation; formerly editor World Tomorrow.
ALFRED D. SHEFFIELD, Professor, Wellesley College; secretary Industrial Commission of the Inquiry.
EDWARD ALFRED STEINER, Professor of Applied Christianity, Grinnell College; authority on immigration questions.
ALVA W. TAYLOR, Secretary Disciples Board of Social Welfare; editorial staff, Christian Century.
J. STITT WILSON, Special lecturer and evangelist of Student Department, National Council of the Y. M. C. A.; formerly mayor of Berkeley, California.

NATURE OF THE CONFERENCE

The conference will be conducted throughout on a basis of the discussion method. A serious effort will be made to discover, within the general scope of the conference, just what are the real perplexities and difficulties of the persons assembled. Around these actual problems of the group the discussion will be concentrated. The general division of subjects by weeks is as follows: First week, economic questions; second week, political; third week, racial; fourth week, international.

REST AND RECREATION

Olivet is a most beautiful village located on a hill in the Michigan woods, and is an ideal place for a vacation. The entire afternoon is left free for relaxation and recreation. Tennis courts, athletic field and gymnasium are available. Delegates will be privileged to use nearby golf links at a small extra cost. Only a mile and a half away there is a small lake with facilities for bathing, boating and fishing. Delegates are urged to bring their families, and to remain throughout the month as the program is cumulative. Delegates will be welcomed, however, for shorter periods if they are unable to be present for the entire conference. Each person will, of course, be free to use his own judgment as to how much of the program he cares to attend. It will be easily possible to get a good rest.

RATES AND REGISTRATION

Olivet College will operate its dormitories and dining room on a cost basis for the conference. This generous cooperation makes it possible to offer the following extraordinarily low rates, including board, room, and registration fee for program and overhead expenses: Adults \$2.50 per day; ages 5-18, \$1.50; ages up to 5, \$1.00.

The conference is open to all who care to come. Delegates are urged to remain throughout the month, as the program is cumulative. They will be welcome, however, to come for a shorter period if necessary. Registration should be made without delay, as the capacity of the conference is strictly limited. All inquiries should be addressed to the Chairman of the Executive Committee of the Fellowship:

KIRBY PAGE

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NEWS OF THE CHRISTIAN WORLD

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Bishop Sees Menace in Church Assembly Speakers

In the principal public address made in connection with the recent meeting of the bishops of the Methodist church in Minneapolis, Minn., Bishop Frederick D. Leete, of Indianapolis, pointed out what he holds to be evidence of a conspiracy to indoctrinate the churches with subversive teaching. The bishop had been decrying the present tension between the scientific and religious worlds, and went on to say, "Strangely enough, the real peril of anti-Christian teaching comes not from science, but from theology. It is rather remarkable how the comparatively few extreme and radical members of the teaching profession and loose-thinking preachers are being passed around on programs and assemblies, in ministerial institutes and conference schools, in the church press, and in Sunday school literature. Are these persons the only ones available for such purposes, or is there a conspiracy to subvert the generally accepted beliefs of the church, and to replace them with views which are regarded as being scientific and up-to-date?"

Dr. Woelfkin Resigns Famous Pulpit

Dr. Cornelius Woelfkin has informed the congregation of the Park avenue Baptist church, New York City, that he will leave its pulpit next January. Dr. Woelfkin has been in the Baptist ministry for 40 years. He is known as one of the most liberal preachers in that denomination. Under his leadership the Park avenue church, which was formerly located on Fifth avenue, was removed to its present site and welded into one of the most influential Protestant bodies in the metropolis. As soon as the resignation of Dr. Woelfkin was announced more rumors began to circulate that he would be succeeded by Dr. Harry Emerson Fosdick, whose Baptist affiliations became nationally known during the controversy over the First Presbyterian church in the same city.

Southern Methodists Face Benevolent Losses

The bishops of the southern Methodist church have appealed to members of that denomination to give more liberally to relieve their foreign mission board of a debt which is now greatly embarrassing its work. The bishops are concerned by the increase of the deficit in the home and foreign boards of the church from \$701,000 a year ago to \$1,205,000 this year, despite a 20 per cent reduction previously made in expected appropriations.

New York Masons Uphold Exit from World Body

The grand lodge of Masons of the state of New York, recently in session, sustained the action of its grand master in withdrawing the body from membership in the Masonic International association, despite the protest of the international body. The Masons of New York claim to have discovered that there were por-

tions of the international body which admit atheists to membership. The officers of the American lodges held that an essential to true masonry is "a belief in God, and the presence of the Bible upon the altar." No other Anglo-Saxon jurisdiction is said to hold membership in the international body.

Dr. Potter Goes to Antioch

Rev. Charles F. Potter, who has attracted considerable attention to his min-

istry in the West Side Unitarian church, New York city, has resigned that pulpit to become a member of the faculty of Antioch college, Yellow Springs, O. Dr. Potter, in explaining his change, called Antioch "the most important development of education now taking place in the world."

Rockefeller Gives to Near East Colleges

The campaign for \$2,500,000 to pay the expenses of five American institutions in

Summer Leaders Consider Program Changes

A HUNDRED LEADERS of summer schools, conferences, institutes and various other gatherings held under church auspices, met in Asbury Park, N. J., May 6-11, to consider the present state of the enterprises for which they are responsible and possible improvements. For five gruelling days, with morning, afternoon and evening sessions, the group did its best to find out just where the summer conference movement now is, and to discover what means of advance recommended themselves to the common judgment. Representatives of many parts of the country were present, but the majority naturally came from the summer institutes of the east.

The meeting, which was described as "a conference on conferences," was conducted by the discussion method which has been advocated for several years by the inquiry commission of the national conference on the Christian way of life. With Prof. Harrison Elliott, of Union Theological seminary, acting as chairman, the participants were induced to bring out for common criticism such situations in the gatherings as now conducted as seemed most in need of attention. To an astonishing degree it was found that the conferences conducted by organizations as diverse as the Y. W. C. A., the Missionary Education movement, or the women's societies of the different denominations, are facing much the same problems.

SUMMER CONFERENCES POPULAR

The growth of the summer conference movement is one of the challenging facts in the current life of the church. Reports from the Chautauqua institutions indicated that this growth is bound to continue for several years to come. It seems easily within the range of probability that the time will come within the next decade when a multitude equal in number to at least one in every 25 of the membership of the Protestant churches will be in summer sessions of some kind. Attending voluntarily, paying their own expenses, this throng presents an opportunity for instruction and inspiration hardly found in any other part of the life of the churches.

Along with this rapid growth in numbers there has come a misgiving to many

summer conference leaders as to the influence of the gatherings. It is felt that attendants are responding less to the challenge of the sessions than they did in the early years of the movement. A transitional time has apparently come, during which the old methods of exactly apportioned information, doled out according to a schedule drawn up by a church board, no longer meet the situation, but which has left the leaders in great confusion as to what should be done. The Asbury Park conference was the result.

To start the conference without undue loss of time a preliminary set of questions had been sent to all its participants. By this means it was discovered that there is a common concurrence in the belief that the church is concerned in all aspects of life and should inspire those who are engaged in industry, politics, and such concerns to deal with them in a Christian way, but there is very far from a unanimous belief that the church is in a position, in its short summer conferences, to handle such questions in a way that will prove helpful. In fact, the Asbury Park meeting in large measure developed into a struggle as to whether any questions may be ruled out of the consideration of summer conferences, and as to the freedom of judgment that should be allowed immature or unprepared minds in dealing with such questions as are raised.

MOST VITAL ISSUES

It was evident that, at least in the east, the issues connected with race, war, industry and the relations of the sexes are regarded as of most vitality by the majority of summer conference attendants. Christian life and service must be interpreted in terms of those problems, and their solutions, if they are to have great reality for the citizens of today. It is at once apparent that such problems are too intricate for complete presentation, let alone solution, in an 8-day summer session. And yet, unless problems like these are considered, the attendants are bound to consider the concerns of the gathering of secondary importance. Out of the difficulty thus created grows the condition that is giving church leaders so much concern.

At Asbury Park the conferees took up
(Continued on page 678)

the near east for the next five years was brought much nearer its goal when, early in May, John D. Rockefeller, Jr., gave \$625,000 toward the fund. About \$870,000 remains to be raised in eight weeks. Mr. Rockefeller's father had, in the past, given generously to the schools in Beirut and Constantinople, and the Rockefeller foundation and Laura Spelman Rockefeller foundation had also made gifts to the same institutions.

Fifth Avenue Church Holds Jubilee

Fifth avenue Presbyterian church, New York city, made famous by the ministries of Dr. Jowett, Dr. Kelman, and many others, celebrated its fiftieth anniversary in its present building on May 10. A compilation of the work of the congregation during the half century showed almost \$10,000,000 given to benevolences and \$3,000,000 spent on the support of the local work. Not quite 7,000 names have been added to the membership roll during the period, of which 1,300 remain.

Churches and Synagogues Exchanging Gifts

Something of a custom of an exchange of gifts between churches and synagogues seems to have been started in New York city. The latest of these exchanges is the one whereby the Riverside synagogue has given a pulpit Bible to the West End Presbyterian church. The church had previously presented the synagogue with an American flag. Grace Episcopal church and the Sherith-Israel, a Spanish-Portuguese synagogue, had previously made a

similar exchange. Some reflection is likely to be engendered by the nature of the gifts on the two sides. Is a flag the best symbol that a Christian church has to offer in return for a Bible?

Connecticut Church Claims Long Service Record

The wide attention given in the press to the record of the First Congregational church, Concord, N. H., with only six ministers in 195 years, has moved the First church of the same denomination in Norwich, Conn., to come forward with a claim to even more distinction. This church has had only six ministers in 209 years. Of the six, two filled the pulpit for 112 years, covering between them more than a century.

Chapel Car to Leave Rails

The old west is about gone. One more evidence is to be found in the decision of the Baptist publication society to retire the chapel car "Evangel," after 35 years of pioneer service. The car will be presented to a new Baptist congregation now being formed in Rawlins, Wyo., where it will be placed on a lot and used as a permanent church and parsonage.

University of Nanking Keeps Growing

Of all the union educational institutions conducted as units of the Christian missionary enterprise, none has had a more favorable development than the University of Nanking, China. This year 29 students received degrees as bachelors of

arts from the regents of the state of New York. Various schools of the university bestowed 239 certificates. The total enrollment for the year was 1,554. The most striking event of the year was the allocation of \$675,000 gold to the College of Agriculture and Forestry by the American committee for Chinese famine relief. This was a part of the surplus left from the fund raised three years ago, and is to be used by this school in conducting famine prevention enterprises. Much of China's trouble in this direction comes from a lack of proper forestation. Another notable event was the decision of Cornell University to cooperate in the promotion of an extension program in agriculture and famine prevention. During the past year seed corn was sent into nearly every province from this university, and reports show its superiority to any previously available. In three years the cotton improvement department selected and carefully studied 12,500 individual foreign cotton plants and more than 40,000 Chinese cotton plants. These furnished seed this year to 1,820 Chinese farmers. A language school for the training of missionaries has now been in existence for eleven years, in which time 870 missionary recruits have had their introduction to the Chinese language. The total number of graduates of the university from all departments since 1913 is 952.

Show Chinese Farmers How to Save Millions

Teachers in the college of agriculture of the University of Nanking have recently, despite the political conditions in

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China, been giving demonstrations at strategic centers in Shantung and Anwei provinces of the methods of controlling the nematode and smut diseases of wheat. These diseases are said to cost the farmers of this part of China millions of dollars annually. The activity of the college teachers is an example of the many-sidedness of modern missions.

When Industry Means Business

There is a tang to this anti-bootleg notice, recently displayed by the Colorado Fuel & Iron Company at its Pueblo property, that will insure attention: "This company is going to get along in the future without the service of bootleggers and their customers. We class as bootleggers all those who manufacture, sell, or distribute intoxicants, either personally or through agents or members of their families. Such persons will be discharged on evidence satisfactory to the management without waiting for conviction."

Methodists Debate Their College Presidents

Discussion is rising within the Methodist church of the number of non-Methodists elected recently as presidents of col-

leges of that denomination. Zion's Herald has slight patience with the viewpoint of those who think that denominational schools should be run by members of the denomination. Its editor is member of a committee at present searching for a president of one of the most important Methodist universities, and thus may be in a position to know how scanty are the denominational resources. Says the Boston weekly: "If one were to judge by the letters and utterances of some of the hundred-percenters in the denomination, a Methodist college must meet the following specifications:

President: Methodist preacher.

Trustees: all Methodists.

Faculty: all Methodists.

Students: all Methodists.

Text-books: the Methodist Discipline and other publications of the Book Concern, with special requirement of Methodist mathematics and Methodist chemistry (in some quarters Methodist biology might not be a subject for levity, either).

School song: 'Onward, Methodist Soldiers.'

School cheer:

K K K

K K K

K K K."

College Editor Protests R. O. T. C. Review

ROUSED BY THE ANNUAL REVIEW of the R. O. T. C. of Michigan Agricultural college, East Lansing, Mich., the Holcad, student newspaper, issued an editorial under the caption, "If This Be Treason—!" which stirred the campus. The editorial gives vivid expression to the rising protest in student circles against the increasing militarization of certain American colleges. In this it casts a revealing sidelight on the situation characterized by Paul Blanshard in his article, "Lock-step," in last week's issue of The Christian Century.

Said the Michigan student paper:

"Time: April, 1925. Place: The campus of an American college—and the band played—and the co-eds cheered—and the mothers beamed—and the college officials swelled with pride, as our 'gallant' youth fared forth to sham battle. Overhead, the spotless blue of the sky—beneath our feet, the emerald green of the grass—everywhere, the beauty of spring—the world is at peace!

"Turn backward, oh time, in thy flight.

"Time: April, 1918. Place: The battlefields of France.—No bands here—no cheering femininity—no beaming mothers—no strutting politicians. Overhead, the monotonous, unceasing drizzle of rain—underfoot, a soggy morass of mud—everywhere, screaming, blinding, searing hell—the world was at war. Somewhere, funeral dirges were playing. Somewhere sweethearts sobbed bitterly. Somewhere, mothers wept quietly. Somewhere, behind the closed doors of safety, militarism was counting the cost and shivering a bit at the Frankenstein it had loosened on youth!

"They call it 'sham' battle. We call it sham. We call it mockery. We call it hypocrisy. We call it ignorance. We call it crime.

"Sham because it teaches us that war

is a May day celebration in which we are always crowned queen of the May. Mockery because it mocks the lives of our Wilsons, our Hughes, and our Roots. Hypocrisy because it tells us that the power to kill is the right to kill. Ignorance because it is blind to a better way. Crime because it teaches us that 'history repeats itself,' that human nature cannot be changed, that individuals, and creeds, and nations, and races must forever beat each other's brains out on the gory anvil of Mars.

"Militarism told the youth of 1914 and 1917 that patriotism and virtue and honor were calling them to cut each others' throats. Militarism told youth that this was a 'holy war,' 'war to end wars,' a war 'to make the world safe for democracy.' Youth went out and bathed its soul in blood. It came back and laid its booty on the green peace tables of Versailles. Then, militarism crept from its hiding place and proceeded to cheat and barter its way to a peace of exhaustion.

"Militarism is telling the youth of America, today, that we must prepare for the 'next war.' Militarism is telling us that we must learn to split a man's heart at five hundred yards, that we must learn to cleave his head from his shoulders without slackening the pace of our horse, that we must learn to pour shellfire and poisonous gas into the home of his children. All this in the name of liberty—democracy—freedom—because there is not a better way!

"Must we go through it all over again? Will the world never learn? Will America never learn? Shall the spirit of militarism continue to dominate our government, our homes, and our educational institutions? Are truth, beauty, and wisdom to be sold for a mess of pottage?

"Youth pays the price. Youth should deal the cards!"

Holds Episcopalians and Methodists More Dangerous than Catholics

Commenting on the recent figures on church affiliation of congressmen released by the Methodist temperance board, America, Roman Catholic weekly, says: "If Catholics, who form about fourteen per cent of the population can elect only four per cent of the senate, and seven of

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the house, they cannot be really dangerous. Flanked by watchful cohorts of faithful Methodists, Episcopalians and Baptists, they may be reduced to a state of innocuous desuetude, in which they can do nothing but aid the dentists by grinding their teeth in the rage of frustrated desire. It is really the Episcopalians who are to be feared, for although they form

less than one per cent of the population, they manage to elect about one out of every four senators and almost 14 per cent of the house as well. Nor are the Methodists characterized by any striking resemblance to the violet when there is question of office-holding. They have never been content with the poetical posture of hiding near a mossy stone; on the

The Klan Celebrates Mother's Day

ONE OF THE FAMOUS SHRINES of American Methodism is the auditorium in Ocean Grove. How long ago it was built is more than I know, but a good many hundreds of thousands of the faithful, during a good many years, have gathered there to hear voices of international repute, or to be swayed by the fervency of an evangelist spurred by his opportunity in the country's largest camp-meeting. More than thirty years ago, as a small boy, I used to sit in front of a flimsy summer contraption—half wooden shack, half tent—and watch the crowds stream into the great tabernacle. Sometimes my mother would take me in with her, and I have one or two dim recollections of being removed from before the eyes of a boundless and sternly disapproving congregation. And on one great day I sat on the platform beside my father, and had a chance to clutch momentarily at the hand of William McKinley.

Ocean Grove has almost oozed piety through these years. There is no railroad station, by which simple expedient the problem of Sunday travel has been avoided. There has been no buying and selling on Sunday. It seems to me that I used to hear of the way in which Sunday newspapers had to be bootlegged into the place, although I am not sure. Streets bear arresting captions. I wondered where I was the other day, and found myself walking Mount Zion Way. On the deserted ocean-front, whipped by the breezes of early spring, I found assurance that a meeting would be held there next Sunday evening at 6:30 "weather permitting," accompanied by the proud boast that a similar meeting had been held in the same place every Sunday evening for more than fifty years.

"HOLINESS TO THE LORD"

Once in a while of late I have heard whispers that all was not as well as it might be with Ocean Grove. The blatant Asbury Park, removed from the camp-meeting town by no barrier more difficult than miniature Wesley lake, seems to have waxed like the green bay tree. But Ocean Grove has been having its troubles. A Methodist bishop, who has worked a good many miracles of one kind and another in his day, was put in to restore the town's glory and prosperity a few years ago, but he has given it up. There has been some speculation as to what the next move would be. It begins to look as though the next move might be a call for salvation on the hosts of the Ku Klux Klan. There is a big sign in the Ocean Grove auditorium that is supposed to express the spirit and purpose of the place. It reads: "Holiness to the Lord." Other brands having failed, it may be that there is to be a trial of Ku Klux holiness. At

any rate, I watched Ocean Grove sample that brand, and it seemed to like the sample.

Mother's day was selected as the time for the first public appearance of the klan in the Ocean Grove auditorium. Klansmen and their friends came from all parts of eastern New Jersey to watch the exercises, leaving long lines of cars standing in the streets of Asbury Park while their owners passed inside the unprofaned precincts of the neighboring town. New York papers placed the attendance at 8,000. I think that a bit liberal. But it was a big crowd. The collection must have been worth counting, and the crowd was assured that the collection would go to the support of the Ocean Grove association.

BED SHEET REVIVAL

The program, conducted by an array of hooded and canopied dignitaries, gave one of the saddest bands I ever heard a chance to massacre several tunes, a fair quartet a chance to render a new version of a hymn written by a Roman Catholic cardinal, a fine baritone a chance to sing a solo, and a Methodist preacher from Asbury Park a chance to recite the exploits of the local den or klavern or whatever it is of which he is the exalted cyclops. The main addresses were delivered by the king klegale of the realm of New Jersey, and the major klegale of the women's branch. The lady had the place of honor, it being mother's day.

Ku Kluxism, as New Jersey listened to it that day, was really nothing more than old-fashioned revivalism in a bedsheet setting. The king klegale, orating on the sacredness of motherhood, the services of the klan in the protection of motherhood, and the despicableness of the persons—presumably not white, Protestant, gentiles—who do not love their motherland as they should, was just a lay evangelist of the type that frequently is found "teaching" an overgrown men's Sunday school class. The lady klegale was an exhorter of a more fiery type. Lady exhorters frequently are.

WORDS OF WISDOM

I knew from the first sentence that the lady klegale was going to be worth listening to. Throwing off her hood to reveal a modish bob, and employing a brogue that turned every "I" into an "Ah," the leader of the feminine hosts in the realm of New Jersey cried, "I'm glad to be here to speak today with all these girls present, because the girls of today are the mothers of tomorrow!" The tumult of applause that greeted this showed the temper of the audience. So the lady klegale was applauded when she said, "God Almighty has given us some of the greatest gifts.

(Continued on page 681)



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contrary, while they constitute about eight per cent of the country's population, they have nearly a third of the senate and more than one-fifth of the house. Nor have the Lutherans, certainly not a numerous body, nor the Christian Disciples, the congregation first fostered by Alexander Campbell, done so poorly in a political way. But as signers of the political

payroll, the Methodists and the Episcopalians have no superiors and no peers."

Church of England Laments Losses

Reports from England state that the Anglican church is becoming concerned at the decrease in the ministry and membership of the established church. Prebendary E. N. Sharpe says that there are 5,000 fewer clergy in England now than there were twenty years ago, and that the number of candidates for ordination is considerably below the prewar figure. In London alone there are estimated to be about 440,000 lapsed communicants. The number of children in Sunday schools has fallen off by more than 65,000 in the last ten years.

Where Resignation Is Difficult

Three years ago Rev. H. Martyn Rogers went to the island of Tristan da Cunha to work under the auspices of the Society for the Propagation of the Gospel. Now that the term of his contract has expired, Mr. Rogers wishes to return to England. But the last ship that touched at Tristan da Cunha did so in 1923, and it is said that no other ship will go there without being especially engaged to do so. It therefore appears as though Mr. Rogers might have to continue in ministrations to his congregation of between 40 and 50 for some time to come.

Another Three Generation Job

Recently The Christian Century reported the election of a representative of the third generation of the Dodge family to the presidency of the Y.M.C.A. in New York city. Now report comes from Denver of the election of Mr. John Evans as president of the board of trustees of

Denver university, a Methodist school. Mr. Evans is the third in direct descent to hold that office. His grandfather, Gov. John Evans, founded Northwestern university, and his name is perpetuated in Evanston, Ill. Moving to Colorado as territorial governor, he founded the institution at Denver when that city contained only 3,000 inhabitants.

Varied Tasks Attract College Students

Rev. Herbert A. Jump and his associate, Rev. E. Knox Mitchell, Jr., who are in charge of work among Congregational students at the university of Michigan have found it possible to attract the attention and hold the interest of the 1200 students comprising their constituency by conducting a program that gives room for many kinds of activities. A high school league gives one group a chance for service in speaking before certain high schools. Another committee conducts a mission project, and another a young peoples' society. Deputations visit many churches in the vicinity of Ann Arbor. A motion picture service is run on Sunday evenings for non-church goers. A weekly open house draws large numbers of students without other religious connections. The students also support a missionary in Japan.

Oldest "Y" Secretary Still Active

Although retired from the active service of the association, Henry S. Ninde, of Rome, N. Y., oldest Y. M. C. A. secretary still keeps closely in touch with the work of the organization, and has a responsible part in the planning for the local work. Mr. Ninde was 90 years of age on April 16. He became secretary of the Rome association in 1872 and remained in that position until 1892, when he went to the office of the international commit-

SUMMER LEADERS CONSIDER PROGRAM CHANGES

(Continued from page 674)

a single phase of the race question, just as a suggestion of what might happen in a group to which it was introduced. It was early agreed that the summer conference will have little effect if its subjects are not tied up with the personal concerns of the participants. Any enlargement of interest in world issues must proceed from the point at which those issues touch the individual, if it is to be permanent. One of the members of the group accordingly offered his own case as a starting point in the discussion of race. A resident of a New York suburb, he faced the issue as to whether or not he should join with his neighbors in seeking to prevent Jewish families from entering the neighborhood. For two days and nights the Asbury Park gathering gave most of its time to consideration of this sample issue. At the end of that time it was apparent that, however much farther the discussion might have had to go to have settled the minds of all in it, a method had been demonstrated that did make plain the personal application of modern issues. Perhaps no more than that can, or should, be sought.

RADICAL OVERHAULING NEEDED

What the results of the Asbury Park conference will be it is hard to predict. It was not a gathering for the passing of resolutions, but for the making of them. The results cannot show much until the summer conferences of 1926, although some of the new methods will be tried out in gatherings this summer, notably in the Olivet summer school to be conducted by the Fellowship of Reconciliation. The main immediate result of the conference was to show those who were in it, from the three days largely devoted to a discussion of the conferences as such, that these gatherings are at present in a rut, that they must find some way of getting out, and that this salvation is likely to come only through a radical overhauling. In fact, so clear became the necessity of this thorough-going change that many of the Asbury Park delegates became deeply concerned as to how, during the period of inevitable transition, the present power of the summer sessions could be conserved.

A similar conference is to be held for the middle west in Chicago, May 21. It will occupy only a single day. Dr. C. W. Gilkey and Prof. E. D. Soper will open up the situation for the attendants, and it is hoped to start thinking which shall lead to another, and more extended, meeting in the fall, at which a definite plan for action will doubtless be worked out. Conference leaders in the Pacific coast region will also meet later this year to consider the same situation.

A Christian College on Historic Beacon Hill

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tee, where he remained until 1912. He edited 21 issues of the Y. M. C. A. year book. Mr. Ninde's father, a Methodist minister, was pastor of a church in Rome 80 years ago; his brother, who later became a bishop in the same denomination, was pastor of the same church 60 years ago; Mr. Ninde has held his own membership in that church for 80 years.

Conduct Mission Tours To Alaska

The Missionary Education movement and the board of national missions of the Presbyterian church are both projecting tours of mission work in Alaska during the coming summer. One of the guides of the latter party will be Dr. S. Hall

Young, most famous of all Alaskan missionaries.

Political Tests for British Methodists

It is not only in America that Protestant communions are taking a particular interest in the political actions of their members. In England the general committee of the Primitive Methodist church has urged its members to support only those candidates in the county council elections who are pledged to safeguard the sanctity of the sabbath, to continue the policy of prohibiting the sale or use of intoxicants in music halls and moving picture theatres, and to give attention to providing adequate housing.

Peril of Riches Stressed by Stockholm Commission

THAT THE RICH MAN stands in danger of spiritual isolation, and that the American man of wealth has refused in most instances to accept the Christian principle of stewardship is the charge contained in the report to the coming Stockholm universal Christian conference made by the American commission on economic and industrial problems. The commission worked under the chairmanship of Dean Shailer Mathews, of the divinity school of the university of Chicago. Among those who signed its report were Dr. Worth M. Tippy, John P. Frey, Sherwood Eddy, Raymond Robins, Graham Taylor, Mrs. Mary K. Simkhovitch, Samuel Mather, Kirby Page, Bishop Francis J. McConnell, George Foster Peabody, and Bishop Robert E. Jones.

"In practice," the report reads, "speculative enterprises demand a return according to the risk involved without reference to the question whether, granted that it is legitimate, the risk involved should not be socially insured. Although most would accept, probably few critical minds would attempt to justify by a Christian standard the enormous profits which are frequently reaped from fortunate investment, and which are often dependent upon values created by the community, when it is impossible to show corresponding service which the community has received."

SERVICE OR PROFIT

The whole problem rests on the concept of service, according to the investigators. The excuse for an enterprise should reside in its serviceability—its usefulness to society—rather than in its economic fruitfulness. In other words, the capitalist is placed in a position of trust. He is the steward, only, of the industrial benefits, and he owes an obligation to society. His enterprise must be economically sound, but it must, at the same time, be ethically and socially sound.

"An individual or a corporation," says the report, "serves the public when it supplies a real need at a just price. It is commonly assumed that to meet such a demand of the market is a fulfillment of the service requirement, and justifies the accumulation of a fortune in the process. Not only so, but industries which have

their beginnings in a bona fide demand, frequently lost the service motive in the rapid accumulation of wealth."

The members of the commission present as the only standard of measurement, one which is found in Christian ethics. "It is difficult to see," they observe, "how there can be more than one answer to the issue. It is contained in the familiar concept of stewardship. But unfortunately that word seems to have lost its major significance—namely, that for the Christian, private property, strictly speaking, does not exist, as it does not exist absolutely for any citizen. He does not own property; he holds it in trust for God. There is clearly no agreement among American Christians as to the consistency of the accumulation of large fortunes with the Christian view of wealth, but Christianity plainly requires that wealth shall be accumulated by a corresponding service; and if one has come into the possession of wealth, it becomes a social trust."

CHRISTIAN TEST OF WEALTH

The obligations of the rich man, then, are the obligations of Christian service. The enterprise which he undertakes must have merit in the sight of God and society. It must satisfy more than a whim. And its rewards must be the just rewards of the undertaking rather than the economic rewards, out of proportion to any service rendered. In his spiritual isolation he must depend on himself alone—guided by a proper conception of Christian ethical standards.

"In any case," the report concludes, "it is from the Christian point of view axiomatic that, if the existence of large fortunes is held to be essential to the conservation of the social surplus, then it becomes the spiritual responsibility of those to whom this stewardship falls, to use their wealth as a tool rather than to wear it as a garment, and to recognize that stewardship is not alone a responsibility to God, but also directly to society." It is in the avoidance of that responsibility—in the failure to recognize the obligations of Christian service and Christian stewardship—that the moral and spiritual jeopardy of the average man of great wealth lies.



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CHICAGO

Scotch Y Secretary Calls America Land of Youth

Cheering at football games in America has provided Mr. H. Lightbody, general secretary of the Y. M. C. A. in Scotland, with what he believes is the key to our national character. Nobody in America, Mr. Lightbody has told his countrymen, "appears to grow up; far less to become venerable." As evidence he tells of the cheer leaders at a football game who "led us to give forth the proper number of rahs and between each performance of the megaphoned gentlemen the college song or hymn was struck up, and we would rise each time and uncover our heads to the singing of it. At first," says the Scot, "I thought the cheering was meant to provide a humorous and entertaining interlude and likened it to the clown at a circus. But I soon discovered that it was a profoundly serious affair. And when that dawned upon me, I saw that there was the key to American psychology. Only children could be so docile and reverent towards it or love the ritual of it. And only the child-like mind could submit to the discipline of it. And if you will start from here you will understand why, in America, nothing eludes the hand of the organizer, and why the skilled advertiser is sovereign over every sphere of human life." But this very attitude, Mr. Lightbody thinks, is wisdom. It is to be "always and unashamedly young," and gives the visitor from the old world a chance to "cast off that tiredness of mind which he mistook for wisdom."

America Mecca for World's Students

More foreign students are to be found in the colleges of the United States than in any other country in the world. So says the commission on survey of foreign students, a body that has been expanded from the friendly relations committees of the Y. M. C. A. and Y. W. C. A. There are more than 8,000 of these foreign students in 400 colleges and universities, with 6,000 more in secondary schools. Women make up 1,500 of the total. Commenting on the report, which indicates the difficulties under which many of these students make their way, and the loss in spiritual faith that many experience while in this country, Dr. Robert E. Speer says, "American life and the Christian church have never met a more severe and searching test than in the presence of these foreign students. They will not carry back what they do not get, and they will not get what we cannot or do not give."

What Heroes Should Sunday Schools Study?

The biographies of heroes seem to be accepted by most religious educationalists as the proper material for Sunday school study in the early teen ages, and even before that. But what biographies should be used? The Palo Alto, Cal., Unitarian school of religion recently tried to settle the question, and put it to a vote. With twenty persons submitting lists, Lincoln was named by 17. Jesus, Florence Nightingale, and Franklin, received 8 votes each. Washington and Jane Addams had

6 each. Socrates, St. Paul, St. Francis, Columbus, David Starr Jordan, and Tolstoy had 3 each. Buddha, Joan of Arc, Galileo, and Gandhi had 4 each. William of Orange, Michelangelo, Alfred, Dickens, Luther, Livingstone, Savonarola, Beethoven, Leonardo da Vinci, Jacob Riis, Woodrow Wilson, Mark Twain, Emerson, Louisa Alcott, Robert E. Lee, Clara Barton, and Booker T. Washington had 2 each. A great number were suggested once.

Chapel Car Needs Repairs

After 30 years of efficient service, the Baptist chapel car, Glad Tidings, is to be run into the repair shops. It is now in Cassa Grande, Ariz., where its present conductors, Rev. and Mrs. W. C. Driver, are carrying through the last series of meetings before the repairs are started. It will cost about \$5,000 to put the car back into commission.

Church Club Offers Dollar for Dollar

Emmanuel Episcopal church, East Syracuse, N. Y., is rejoicing in a mortgage lifted. The men's club of the church helped to wipe out the last indebtedness by matching every dollar given in the congregational collection on Easter with another dollar from the members of the club. With an incentive of that kind, the mortgage soon disappeared.

Another Ministerial Function Discovered

Do you want to have your Sunday school crowded every week? Use sleight of hand. At least, that is the method resorted to by Rev. Paul Pitman, assistant pastor of Trinity Presbyterian church, San Francisco. Mr. Pitman employs magic to force home the point of character-building talks which he gives in the church school, and a prize is offered every week for the best solution of the minister's prestidigitation. If this proves successful, the next move may be to offer Houdini a place on some theological faculty.

Majority of States Grant Bible Study Credit

Within the last 8 years all but 19 of the states in the union, according to Rev. W. A. Squires, of the Presbyterian board of Christian education, have come to grant credit in high schools for Bible study done either in the school or in churches. In 19 states this system is now officially sanctioned, and in 10 more it is followed without official approval by state authorities. It is said that Indiana has had the most success with the system. Forty-four per cent of the high schools of that state give credit for outside Bible study, and 12 per cent in addition give credit for Bible study in classes in the high schools. Eighteen per cent of the total high school enrolment of the state is taking Bible study under one of these two plans.

Methodists Continue to Approve Union

All the conferences of the Methodist Episcopal church that have so far met have approved the proposal for unification with the southern denomination of

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the same body. In every case the majority in favor has been large; a few conferences have been unanimous in their approval. Thirty-two annual conferences will act this spring; 78 do not meet until fall. In the meantime, the opposition to

the plan within the southern church is growing increasingly confident of its ability to defeat the proposal.

French Protestantism Recovering from War

Reports from France indicate that the Protestant churches in that country are rapidly recovering from the effects of the world war. Temporary chapels were built in 200 communities—these including Roman Catholic as well as Protestant structures — immediately following the armistice. Help from outside countries, some of it given through the American Red Cross, was applied to meeting these emergency needs. But now these temporary structures are being replaced with permanent buildings. M. Paul Fuzier, of the French Protestant federation, says that fine Protestant churches have been built at Rheims, St. Quentin, Lens and other places. The condition of the evangelical forces is also suggested by the presence in the theological colleges at Paris, Strasbourg and Montpellier of more ministerial students than were enrolled in the pre-war days. Ministerial salaries are said to be up about 25 per cent on the average.

THE KLAN CELEBRATES MOTHER'S DAY

(Continued from page 677)

First, he gave us the Lord Jesus Christ, and second, he gave us our mothers"; and again when she said, "Napoleon said, 'The need of France is mothers'; Mohammedan (sic) said, 'Paradise is at the feet of mothers'; Ruskin said, 'Everything that is good in me I owe to my mother'; and still again when she said, 'I had rather hold the office of motherhood than be President of the United States of America.'"

The first positive sensation came at the point when the lady kleagle, pointing to the array of ministers in klan robes on the platform, exclaimed, "I think every one of you had a great shock to see men of this caliber under the regalia of the Ku Klux klan." It seemed to me to be a somewhat doubtful boast, but the crowd went wild over it. But nothing quite touched home as did the appeal, "When you see a lady that acts a little peculiar don't ridicule her. Just remember she's somebody's mother, and she's working 24 hours a day while you're working eight!" And to bring the cluster of tributes to the patron saint of the day to perfection the kleagless closed with this: "The success I'm having in the Ku Klux klan work is because my mother brought me up right, and she's in the room and I want her to stand up." That mother received an ovation that she will remember for awhile!

INOCULATING CHILDHOOD

There is nothing very dangerous in the klan, New Jersey brand. The anti-Negro issue is not pressed, for the Negroes bear a vital, if humble, part in the business on which summer resorts depend for their existence—waiting on tables. The anti-Jewish plank is likely to be much more emphasized. The opposition to Catholicism and bootlegging is what, apparently, gives this "realm" its popularity. The only disturbing feature of the Ocean Grove demonstration was the presence in the hall, not only of the knights of the Ku Klux and the women of the Ku Klux, but also of the American crusaders, the junior klansmen, and the Tri-K-klub of America. The three latter are organizations of young people, calculated to catch children in their early teens, and perhaps even before that, and start impregnating them with the germs of religious and racial bigotry. If the Protestantism of New Jersey, or of any other part of the country, is going in for that kind of business, it is going in for trouble, large, continuous and exhausting. There were things enough in the Ocean Grove celebration at which it was easy to laugh; one trouble with us may be that we see those things so much more easily than the deeper things before which we should be ready to weep.

P. H.

AN INVESTMENT IN CHRISTIAN COOPERATION

A Virginia layman, deeply impressed by the urgent necessity for closer cooperation among the Protestant Churches, has offered, by the conditional gift of \$2,000, the securities for which are in the hands of the Federal Council of the Churches of Christ in America, to start a fund for popular education as to the necessity for, and practical methods of, Church cooperation.

This layman has offered to be the first of ten laymen to contribute \$1,000 each toward the beginning of such a fund, and also to contribute an additional \$1,000 toward a second sum of \$10,000, to be given in smaller amounts.

Any who are interested in furthering the cause of cooperation among the Churches in this way are invited to correspond with the Treasurer of the Federal Council of the Churches, 105 East 22nd Street, New York.

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Scotch Send Here to Study Young People's Work

Rev. James S. Thomson, general secretary of the committee on youth, and Rev. J. Gardner Smart, president of the federation of young people's societies of the United Free church of Scotland will spend August and September in this country. They will study the work being done for young people by the Presbyterians of America, with a view to adapting methods in use on this side of the Atlantic to young people's work in Scotland.

Confucius' Birthplace to See American Plows

The ancient order changes. A Christian pastor in Chufu, the little town in Shantung province, China, where Confucius was born, taught, and lies buried, has sent to the college of agriculture of the university of Nanking, union missionary institution, for ten plows of a type being introduced by the missionary agriculturalists. This plow is modeled after types developed in America, and is made at a price that enables it to compete with the ancient wooden plows that have not changed in design since China's sage was alive.

Young People's Societies List Chicago Churches

An official directory of the 910 Protestant churches in Chicago, filling a book of almost 200 pages, has just been issued by the young people's commission of the Chicago church federation. Twelve young people's societies joined in producing the

book, which gives the complete official personnel of the churches. The books may be obtained from room 1304, Chicago Temple building.

This Church is for All People

The new First Methodist church of Pasadena, Cal., seems to be trying to be, in reality, a house of prayer for all people. In the superb plant of the church one of the largest units is the chapel. This the pastor, Dr. Merle N. Smith, announces will be at the service of the entire community. Weddings, funerals, and religious services of any kind may be held in it free of charge by any persons who may wish to use the edifice. Protestants and Catholics, Jews and Gentiles, will be alike welcome. The doors will never be closed, and the use of the chapel for meditation and prayer will be encouraged.

Jazz Helps to Build Church Project

The Episcopal Actors' guild of America is collecting funds with which to build a home and school for the children of actors. The building will be located close to the famous "Little Church Around the Corner" in New York city. Otto Kahn is chairman of the committee on means and ways, and George Arliss is president of the guild. To help the project along Lark Taylor has given it the rights to a new song written by him, "Ragtime Romeo," and K. van Arnhem has turned over to it the rights in "Honey," another hoped-to-be-popular ditty. Which is the actor's

equivalent for a strawberry and ice cream social.

Danish Lutheran President Resigns

Ill health has forced the resignation of Rev. M. N. Andreasen, president of the United Danish Lutheran church in America. Mr. Andreasen is sailing for Europe in the near future in an effort to regain his strength. His office passes to Rev. G. B. Christiansen, who was president of the church from 1896 to 1921. The new president is a native of Denmark, and at one time served as president of the Trinity seminary and Dana college, Blair, Mich.

This Week's Heretics

This week the lightening of editorial disfavor in The Presbyterian, fundamentalist weekly, strikes one of the Presbyterian sessions of Philadelphia for "endorsing paganism." The session is indicted on this count because, on the occasion of Dr. Robert Norwood's departure from Overbrook, Pa., for his new pulpit at St. Bartholomew's Episcopal church, New York, his Presbyterian friends "paid their tribute to him as friend, neighbor and citizen." This was equivalent to endorsing paganism, in the view of the Presbyterian, because Dr. Norwood believes among other things that "Jesus entered human life as we enter it and went out of life as we go out of it. . . . Christianity is perfect confidence that his name and life describe God."

By LYNN HAROLD HOUGH "The Lion in His Den"

Dr. Lynn Harold Hough, pastor of the Central Methodist Church of Detroit, Michigan, is also contributing editor of The Christian Century. He is also well-known as a writer of interesting books. Every year brings from some well-known publisher a new volume from his pen. His latest production is "The Lion in His Den," containing brief and entertaining dialogues between the "Lion" and his friend on various subjects, literary, religious and what not.

In "THE LION" Dr. Hough has created a human and lovable individual, through whose keen and penetrating comments, the reader gets illuminating glimpses into the world of books and the men who make them—particularly those men whose writings deal with the problems of the spirit. Interwoven through it all there is epigrammatic comment on human affairs that reveals "The Lion's" interesting philosophy of life.

The conversations cover a wide range of thought—from such whimsical topics as The Romance of Maps, to discussions of religion and life like The Gifts of the Church to the World, and Paul Through Contemporary Eyes; from scholarly expositions like the Lion's on Dante to such light and satirical comments on American politics and politicians as are contained in the chapter, Simplification and Sincerity; and criticism of literary men and methods from St. Beuve to moderns like Sinclair Lewis and Vachel Lindsay.

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The Historical Jesus:

By C. PIEPENBING. Any new book on Jesus deserves notice, and especially one that bears on its every page the marks of scholarship, sincerity and sympathy, as does this volume. The author is a French Protestant theologian who deserves to be introduced to American readers. This volume is an able treatment of the gospel account of Jesus and His teaching, fairly representative of the critical school. In his last paragraph, he makes this statement, in conclusion: "Jesus' tenets are founded on principles so simple and original that they survive all later additions and transformations. Moreover, they suffice to renew and sustain the spiritual life of all sincere souls who really thirst after God and desire to serve Him faithfully." (\$2.25).

The Mystical Quest of Christ:

By ROBERT F. HORTON. It is being said in many quarters that the only way out of the present confusion and strife in the realm of religion is by the way of the mystical appreciation of Christ and his message. It would be difficult to find a more satisfying work on this phase of Jesus' character than this work by Dr. Horton, of London. Here is the spirit and thought of the author, set forth in a single paragraph: "We set ourselves, a small study circle, to find out what we, of today, really believe, what our religion requires of us, what manner of people we ought to be, what kind of things we ought, in these difficult times, to do." That the suggested solution of the present day theological problem will bring comfort to thousands of distraught preachers may be taken for granted. A voluminous work of thirty chapters (\$3.00).

Christ the Truth:

By BISHOP WILLIAM TEMPLE. A "magnum opus," in very truth. The book sets out a whole view of the world and life as it appears to one mind at least, from an avowedly Christian viewpoint. The suggestiveness of the work may be inferred from such sentences as this: "There is great danger lest we forget the Majesty of God, and so think of His love as mere amiability. We must first realize Him as exalted in unapproachable Holiness, so that our only fitting attitude before Him is one of abject self-abasement, if we are to feel the stupendous marvel of the love which led Him, so high and lifted up, to take His place beside us in our insignificance and squalor or that He might unite us with Himself." A good corrective for the Wellesian tendency to bring God down into the streets and marts (\$2.50).

Jesus, Lover of Men:

By WILTON RIX, English scholar and mystic. If you have a young man or young woman friend, or son or daughter, or some older, thoughtful acquaintance who finds it difficult to become interested in the Christ of the theologians, get this book for him or her. Indeed, a "jeweled record" of the life and teachings of Jesus. It might well be a fifth Gospel, so living is its portraiture of the Master (\$1.50).

The Constructive Revolution of Jesus:

By SAMUEL DICKEY, recently professor of New Testament Literature in McCormick Theological Seminary. Those who are looking for a manly Christ and for a Gospel of power and "moral effrontery" will find it here. The picture drawn by Professor Dickey does not harmonize exactly with the conventional likeness of Him current in either art or literature, where his personality has been softened, his attitudes mollified, his program diluted, until the milk and water draught that remains is no longer potent (\$1.60).

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